

ASPECTS OF TRANSLATION PEDAGOGY:

THE GRAMMATICAL, CULTURAL AND INTERPRETIVE

TEACHING MODELS

A thesis presented to the University of Edinburgh  
for the degree of Doctor of Philosophy, 1984

Simon Sui-cheong Chau (周兆祥)

Supervisors:

Dr Alan Davies (Linguistics Department, University of Edinburgh)

Dr Ian Mason (Department of Languages, Heriot-Watt University)

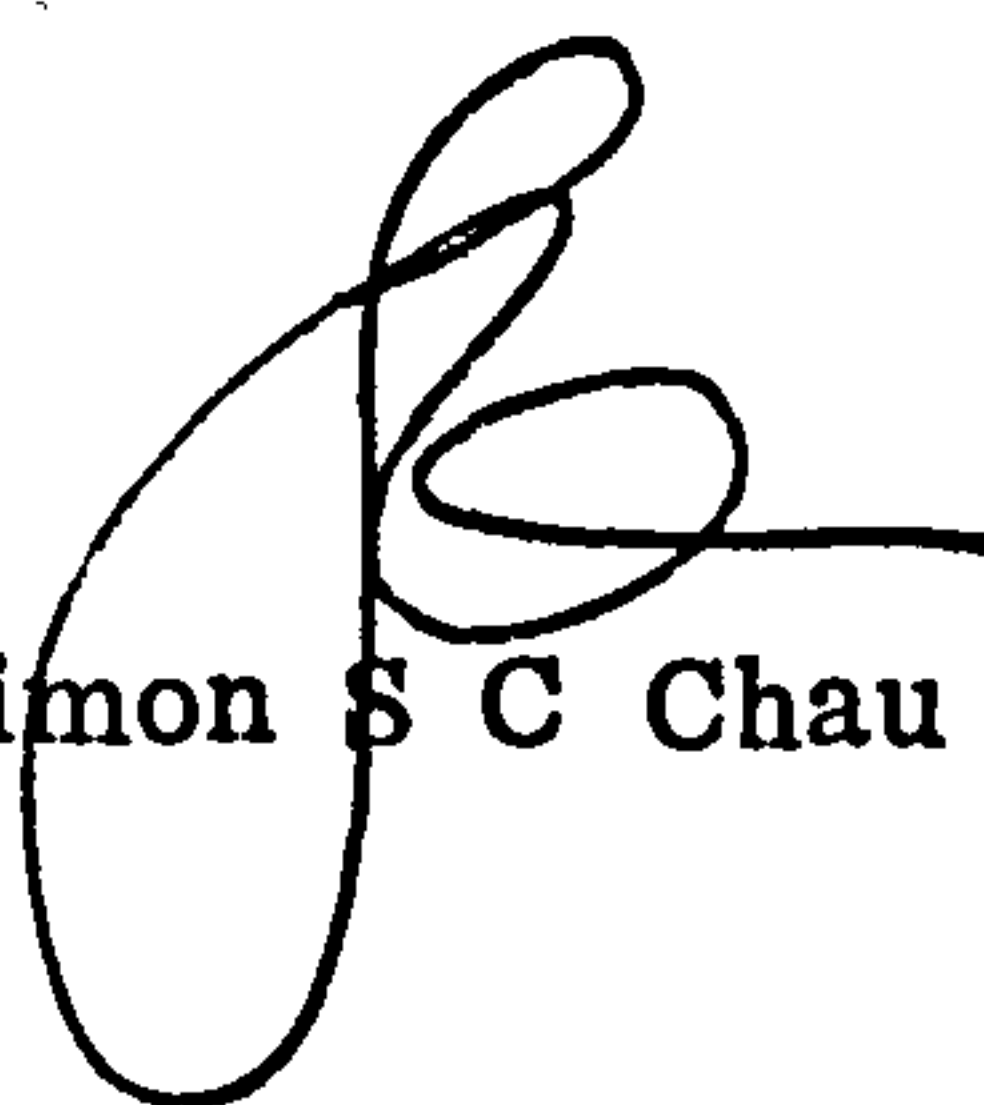


**BEST COPY**

**AVAILABLE**

Variable print quality

I hereby declare that this thesis is  
composed by myself and it represents  
my own work between 1979 and 1984.



Simon S C Chau

## Abstract

### Aspects of Translation Pedagogy:

#### The Grammatical, Cultural, and Interpretive Teaching Models

This study examines the theoretical basis of various methods of training translators, and proposes an overall view of translation pedagogy. As translation teaching (TT) is evolving from local practices based on random individual experience to a professional and scientific discipline, the study attempts to show how the translation educator can benefit from the fruits of modern translation theories, language studies, and related disciplines, such as anthropology, semantics, and language philosophy.

After defining the scope of, and identifying the main issues in, TT (chapter 1), the study reviews existing writings on the subject (chapter 2), and demonstrates the relation between language studies, translation theories, and TT (chapter 3). This is followed by the proposal of dividing TT into Grammatical, Cultural, and Interpretive aspects which, it is argued, are based on different views of language, and are at the same time the foci of attention of the translator in his work, keys to identify problems in inadequate translations, as well as what can be taught and learnt formally in translating, and should therefore be the main components of translation curricula. Teaching models and methods are set up according to these aspects (chapter 4). An exemplary curriculum is designed to introduce some possible teaching elements belonging to each aspect (chapter 5).

To verify the effects and implications of these TT models, an experiment with groups of translation learners in Hong Kong is described (chapter 6). A test which measures the subjects' Grammatical, Cultural, and Interpretive competence was designed and administered to these groups and other learners. The result thus gained throws light on the relative usefulness of and the relation between these models (chapter 7).

The thesis ends with a critique of the tripartite scheme proposed, and an assessment of the development of TT in the coming years (chapter 8).



The author acknowledges with thanks the help of Prof Dr K. Reiss (University of Munich); Dr G. Toury (Tel Aviv University), and Prof A. Stanforth (Heriot-Watt University) who read earlier drafts of various chapters of this thesis, and made valuable comments and suggestions on them. He has benefited from the advice of Prof Dr A. Neubert and Mr K. Wendt (Karl-Marx University), Prof Dr W.H. Drescher and Mr J. Schwend (University of Mainz), Prof L. Truffaut (École de Traduction et d'Interprétation, Genève), Prof D. Moskowitz (Université de la Sorbonne Nouvelle), Prof G. Steiner (University of Geneva), Prof M. Bullock (University of British Columbia), Dr B. Hatim (Heriot-Watt University), Dr C.F. Cheung (Tung Hai University), Dr J.J. Deeney (Chinese University of Hong Kong), Mrs M.M.Y. Fung (Hong Kong University), and Miss H. Chau and Mr F.Y. Yu (Polytechnic of Hong Kong), who generously spared time to discuss various issues explored in this thesis, and contributed to his understanding of the problems of TT. Thanks are also due to Prof Dr M. Snell-Hornby (University of Zurich), Prof Dr H.J. Vermeer (University of Mainz), Prof J. Coveney (Bath University), Prof E. Arjona (Stanford University), Prof J. Sager (Manchester University), Dr E.A. Nida (American Bible Society), Prof Dr W. Wilss (University of Saarlands), Dr H.A. Hurren (Coventry Polytechnic), Prof Dr A. Lefevere (University of Antwerp), Dr W. Zydatiss (Free University, Berlin), Dr S. Bassnett-McGuire (University of Warwick), Mrs A. Corsellis (Institute of Linguists), Miss C. Picken (Aslib), Miss E. Paneth (Hatfield Polytechnic), Prof P. Newmark and Mrs A. Naphine (Central Polytechnic of London) and Dr R.R.K. Hartmann (Exeter University), for supplying useful biographical information as well as moral support, and to Dr S. Paton (Heriot-Watt University) for administrative assistance in the course of the project. Much appreciated is the help given by Mr T.C. Lai and Mr T.Y. Wong (Department of Extramural Studies, Chinese University of Hong Kong), Miss D. Yu (Hong Kong University), Dr S. Fung and Dr R. Mok (Chinese University of Hong Kong) and Mr P. Barnes, Mr T.T. Kwan, and Mr C.S. Chan (Hong Kong Polytechnic) in administering the teaching experiment, and by Dr R. Brown

and Mr B. Brown in designing the test paper. He expresses his gratitude and love to his former students in Hong Kong who, more than anyone else, familiarized him with the problems of translation teaching, the topic of this work, and to his subjects in the test, especially those who challenged its design. He is indebted most of all to Dr A. Davies (Edinburgh University) and Dr I. Mason (Heriot-Watt University), his supervisors, for their advice, inspiration, and encouragement throughout the course of this project between 1980 and 1984, thus making this study thoroughly enjoyable. Last, but not least, thanks are naturally due to the author's parents, who put almost thirty years of hard work into him and his study, and to Pui-ling, his wife, who endured it all.

## PUBLISHED MATERIAL

Parts of this thesis have been published in the form of academic papers:

'Three Models of Translation Teaching: a Proposal', in Chinese, with an English abstract, Language Teaching and Communication, 1, 2 (1982): 137-49

'Interpreting is Never "Correct" -- On Hermeneutics and Translating', in Chinese, The Perspective, 163 (1983): 83ff

'How to translate "This is a Red Rose"?-- The Grammatical, Cultural, and Interpretive Aspects of Translation Teaching', paper presented at the AILA Colloquium, Saarbrücken, 1983, and collected in the Colloquium papers

ABBREVIATIONS

|            |  |
|------------|--|
| AIIC       | = Association Internationale des Interprètes de Conference   |
| A-language | = Mother tongue. (According to the language categorization defined by the AIIC, see Keiser 1978)                 |
| ATA        | = American Translators' Association  |
| B-language | = Active language other than mother tongue, in which proficiency is fully adequate to the needs of understanding |
| C-language | = Passive language   |
| D-E        | = Dynamic equivalence  |
| E-S        | = Ethnographical-semantic  |
| FIT        | = Fédération Internationale des Traducteurs  |
| FLT        | = Foreign Language Teaching  |
| GTG        | = Generative-transformational grammar  |
| L1         | = First language   |
| L2         | = Second language  |
| L3         | = Third language   |
| MT         | = Machine translation  |
| SL         | = Source language  |
| SLT        | = Source language text   |
| TD         | = Translation difficulty/difficulties  |
| TE         | = Translation equivalence  |
| T/I        | = Translating or interpreting  |
| TL         | = Target language  |
| TLT        | = Target language text   |
| TT         | = Translation teaching   |

## CONTENTS

|   | Page No. |
|---|----------|
| Abstract  | 3        |
| Acknowledgements  | 4        |
| Published Material  | 6        |
| Abbreviations   | 7        |
| Contents  | 8        |
| Tables and Figures  | 13       |
| 1 TRANSLATION TEACHING: SCOPE, ISSUES, AND DEFINITIONS    | 16       |
| 1.1 Introduction  | 16       |
| 1.2 The scope of translation teaching                     | 18       |
| 1.3 Main issues of translation teaching                   | 20       |
| 1.4 Definition of key concepts                            | 22       |
| 2 REVIEW OF LITERATURE ON TRANSLATION TEACHING            | 26       |
| 2.1 Fundamental principles                                | 29       |
| 2.1.1 Legitimacy of formal training                       | 31       |
| 2.1.2 Legitimacy of academic training                     | 36       |
| 2.1.3 Qualities required of trainee                       | 39       |
| 2.1.4 Education level of trainee                          | 43       |
| 2.1.5 Targets of translation teaching                     | 46       |
| 2.1.6 Translator training and bilingualism                | 48       |
| 2.1.7 Legitimacy of L1 -- L2 translation training         | 50       |
| 2.1.8 Separation of translating and interpreting training | 51       |
| 2.1.9 Recruitment of technical translator trainees        | 53       |
| 2.1.10 Qualities required of the translation teacher      | 54       |
| 2.2 Curriculum content                                    | 55       |
| 2.2.1 Controversial issues                                | 55       |
| 2.2.1.1 Provision of language training                    | 55       |
| 2.2.1.2 Provision of linguistics training                 | 58       |
| 2.2.1.3 Usefulness of teaching theory                     | 60       |
| 2.2.1.4 General versus specialized training               | 63       |



|  | Page No. |
|--|----------|
| 2.2.2 Topics and sequence proposed                                   | 66       |
| 2.2.2.1 Individual subjects  | 66       |
| 2.2.2.2 Sample curricula   | 69       |
| 2.3 Teaching methods   | 75       |
| 2.3.1 Methods within the classroom                                   | 75       |
| 2.3.2 Methods outside the classroom                                  | 80       |
| 2.4 Descriptions of existing courses                                 | 82       |
| 2.5 Bibliographies of translation teaching                           | 92       |
| 3 LANGUAGE STUDIES, TRANSLATION STUDIES, AND<br>TRANSLATION TEACHING | 94       |
| 3.1 The relation between the three                                   | 94       |
| 3.1.1 Translation teaching as 'applied translation studies'          | 94       |
| 3.1.2 Translation studies as 'applied language studies'              | 95       |
| 3.1.3 The double time-lag  | 97       |
| 3.2 Four stages of theories and application                          | 99       |
| 3.2.1 The pre-linguistic stage                                       | 99       |
| 3.2.1.1 Language studies   | 99       |
| 3.2.1.2 Translation studies  | 100      |
| 3.2.1.3 Translation teaching   | 102      |
| 3.2.2 The formal linguistic stage                                    | 103      |
| 3.2.2.1 Language studies   | 103      |
| 3.2.2.2 Translation studies  | 104      |
| 3.2.2.3 Translation teaching   | 107      |
| 3.2.3 The ethno-semantic stage                                       | 108      |
| 3.2.3.1 Language studies   | 108      |
| 3.2.3.2 Translation studies  | 109      |
| 3.2.3.3 Translation teaching   | 111      |
| 3.2.4 The text linguistic stage                                      | 112      |
| 3.2.4.1 Language studies   | 112      |
| 3.2.4.2 Translation studies  | 114      |
| 3.2.4.3 Translation teaching   | 116      |



|  | Page No. |
|--|----------|
| 4. MODELS OF TRANSLATION TEACHING BASED ON ASPECTS OF TRANSLATING              | 119      |
| 4.1 'Aspects of translating' and the curriculum content                        | 119      |
| 4.2 The three pedagogical models of translating                                | 120      |
| 4.2.1 The grammatical model  | 121      |
| 4.2.1.1 The traditional grammar method   | 122      |
| 4.2.1.2 The formal linguistic method   | 127      |
| 4.2.1.3 Example: The two methods at work                                       | 130      |
| 4.2.2 The cultural model   | 130      |
| 4.2.2.1 The ethnographical-semantic method                                     | 133      |
| 4.2.2.2 The dynamic equivalence method   | 138      |
| 4.2.2.3 Example: The two methods at work                                       | 143      |
| 4.2.3 The interpretive model   | 144      |
| 4.2.3.1 The text analysis method   | 145      |
| 4.2.3.2 The hermeneutic method   | 148      |
| 4.2.3.3 Example: The two methods at work                                       | 155      |
| 4.3 Implication of the models  | 158      |
| 5 REALIZATION OF THE MODELS IN ACTUAL CURRICULA: AN EXEMPLARY IDEALIZED DESIGN | 159      |
| 5.1 The construction of an exemplary curriculum                                | 159      |
| 5.2 An idealized curriculum for translation teaching                           | 161      |
| 5.2.1 The interlingual stage   | 161      |
| 5.2.2 The intercultural stage  | 163      |
| 5.2.3 The intertextual stage   | 165      |
| 5.2.4 Complementary training   | 168      |
| 5.3 From idealized construct to actual curricula                               | 169      |
| 6 EXPERIMENTS WITH THE MODELS: PROCEDURES                                      | 171      |
| 6.1 Aim  | 171      |
| 6.2 Design   | 172      |
| 6.3 Implementation   | 173      |
| 6.3.1 The classes  | 173      |
| 6.3.2 The students   | 174      |

|  | Page No. |
|--|----------|
| 6.3.2.1 The extramural students                                  | 174      |
| 6.3.2.2 The post-secondary students                              | 178      |
| 6.3.3 Teaching method  | 179      |
| 6.3.3.1 Choice of teaching method                                | 179      |
| 6.3.3.2 The chosen method: Its features and rationale            | 181      |
| 6.3.4 The curricula  | 183      |
| 6.3.4.1 Design   | 184      |
| 6.3.4.2 Content  | 185      |
| 6.3.4.3 Realization  | 189      |
| 7 EXPERIMENTS WITH THE MODELS: EXECUTION AND OUTCOME             | 191      |
| 7.1 The students' response to the courses                        | 191      |
| 7.1.1 Attendance   | 191      |
| 7.1.2 Reaction in class  | 193      |
| 7.1.3 The students' course assessments                           | 194      |
| 7.1.3.1 Ratings of individual topics: results and interpretation | 194      |
| 7.1.3.2 Remarks on the course                                    | 200      |
| 7.2 The translation test   | 203      |
| 7.2.1 The subjects   | 203      |
| 7.2.1.1 The course students                                      | 204      |
| 7.2.1.2 The non-course students                                  | 204      |
| 7.2.2 Design   | 206      |
| 7.2.2.1 Aim  | 206      |
| 7.2.2.2 Problems and limitation                                  | 207      |
| 7.2.2.3 Principles of design                                     | 209      |
| 7.2.2.4 Choice of the source language text                       | 210      |
| 7.2.2.5 The test paper   | 211      |
| 7.2.3 Administration   | 211      |
| 7.2.4 Results and interpretation                                 | 212      |
| 7.2.4.1 Computation and tabulation                               | 212      |

|  | Page No. |
|--|----------|
| 7.2.4.1.1 Performance of course students           | 212      |
| 7.2.4.1.2 Performance of non-course students       | 213      |
| 7.2.4.1.3 Scores of the classes                    | 213      |
| 7.2.4.1.4 Effect of the experiment                 | 213      |
| 7.2.4.1.5 Analyses of mistakes made                | 213      |
| 7.2.4.1.6 Effects of translation training          | 218      |
| 7.2.4.2 Observations                               | 218      |
| 7.2.4.2.1 Reliability of the test                  | 218      |
| 7.2.4.2.2 Effects of the teaching in the courses   | 219      |
| 7.2.4.2.3 Effects of translation training          | 223      |
| 7.2.4.3 Summary of findings                        | 226      |
| 7.3 Remarks on the experiment                      | 227      |
| 8 EPILOGUE   | 230      |
| 8.1 Proposing the tripartite division              | 230      |
| 8.2 Translation teaching: Prolepsis to a new scene | 233      |
| Notes  | 236      |
| References   | 256      |
| APPENDICES   | 274      |
| 1. A Bibliography of Translation Teaching          | 274      |
| 2. The Course Announcement                         | 305      |
| 3. The Classes in the Experiment                   | 306      |
| 4. Profiles of Extramural Students                 | 307      |
| 5. Sample Lessons of the Teaching Experiment       | 312      |
| 6. Attendance at the Extramural Classes            | 336      |
| 7. Questionnaire to Course Students                | 337      |
| 8. The Students' Rating of the Individual Topics   | 338      |
| 9. The Test Paper                                  | 342      |
| 10. Sample Items in the Test                       | 347      |
| 11. Instructions to Subjects Taking the Test       | 351      |
| 12. Key to Answers in the Test                     | 353      |
| 13. Answers and Scores of the Tests                | 354      |
| 14. Publisher Papers                               | 375      |

## TABLES

|     |  |     |
|-----|--|-----|
| 2-1 | Works on translation teaching: Languages                             | 27  |
| 2-2 | Works on translation teaching: Place of publication/<br>presentation | 27  |
| 2-3 | A bibliography of course descriptions of translation<br>institutions | 83  |
| 4-1 | The three models: A summary  | 157 |
| 6-1 | Analysis of the extramural students' background                      | 176 |
| 6-2 | The course curricula: A summary                                      | 188 |
| 7-1 | Average scores of the various classes in the test                    | 214 |
| 7-2 | Scores of the pre-test and the post-test compared                    | 215 |
| 7-3 | Breakdown of types of mistakes made                                  | 216 |
| 7-4 | Scores of trained and untrained subjects compared                    | 217 |

## FIGURES

|     |  |     |
|-----|--|-----|
| 3-1 | The double time-lag                      | 98  |
| 7-1 | Extramural classes attendance            | 192 |
| 7-2 | Rating of lessons by extramural students | 192 |

**BLANK IN ORIGINAL**

ASPECTS OF TRANSLATION PEDAGOGY:

THE GRAMMATICAL, CULTURAL AND INTERPRETIVE

TEACHING MODELS



1

## TRANSLATION TEACHING: SCOPE, ISSUES, AND DEFINITION

1.1 Introduction

Translation training in the past has not demonstrated sufficient purpose, planning and objectivity: It was left to individual genius, hard work and self-taught technique. There were amateurs but few devotees. (Pan 1977: 51)

Although translation has been practised for thousands of years and there have always been schools for translators and interpreters which, with greater or lesser success, have trained their students for the work of translation, there is still no systematic method of teaching translation. In all fields of knowledge -- and not least in this sphere -- it is today becoming urgent to find suitable methods of teaching, since with the ever-growing flood of translations and the huge demand for training for translation work, the efficiency of this training must be increased as much as possible. (Reiss 1976: 329-30)

...The development of learner group-specific, text-typologically differentiated methods of TT is still in its infancy. It is symptomatic of the present unsatisfactory state of affairs that the term *Übersetzungsdidaktik* (translation pedagogy) is a fairly new coinage and that the manifold problems associated with this term have only recently provoked noticeable interest among linguists engaged in TT. (Kapp 1974, quoted in Wilss 1982: 177)

Like translating itself, translation teaching (TT) has been going through a process of 'professionalization' since the Second World War, in response to a universal need for specialization. As exemplified by the literature which describes and discusses the problems involved (analyzed in Chapter 2), it is gradually evolving from piecemeal individual insights relevant to different immediate situations to explicit, empirical, and systematic procedures based on up-to-date data and theories from adjacent disciplines, aiming at certain degrees of universal validity. Apart from describing the situation with admirable precision, the significance of the three quotations above lies no less in the fact that they were published as late as the seventies, a testimony to the slowness of this professionalization process. As far as I know, no experimental data or serious survey findings have been published to date, despite efforts to

establish the empirical nature of TT.

The provision of institutionalized training for translators and interpreters is hardly a novel idea. Various methods were tried out in the training of the Egyptian dragoman, the Greek hermeneus, and the Latin interpretes (Schmitt 1982: 96). In the West, at least three well-known schools for translators existed prior to modern times: one in Toledo during the Middle Ages, one in Bagdad during the Arab hegemony, and one in Paris at the *École d'Études Orientales* (Dunlop 1960, see also Arjona 1980). In China, large-scale projects of translating Buddhist scripts imported from India were sponsored by succeeding governments between the first and the seventh century A.D. These projects involved hundreds, and at times thousands or more, of professional translators, and were accompanied by schemes of formal training (Hu 1940; Ts'an 1951).

Even so, there was little evidence of the legacy of these ancient programmes inspiring modern ones either in the West or in the East.<sup>1</sup> Rather, translation pedagogy\* in modern times is, with few exceptions, limited to designs by individual educators responding to immediate needs. More recently, it has been influenced by contemporary theories from adjacent disciplines, as explained in Chapter 3.

The upsurge in universal interest in TT is a phenomenon of the past few years.<sup>2</sup> This is witnessed by the sudden increase in quantities as well as sophistication of TT literature, the appearance of anthologies and periodicals on TT, and the organization of national and international conferences on TT, as reported in Chapter 2. Launched at the infancy of academic TT studies, the present project is the outcome of a genuine feeling for the need for professionalization shared undoubtedly by many translation educators\* who contributed to this unorchestrated 'movement'. The majority of the significant publications appeared or were drawn to

---

\* Those terms marked with an asterisk are defined in 1.4.



my attention after the commencement of this project in 1980, as was the organization of the conferences. In this sense, the present project is an active participation in the formulation of the rapidly expanding discipline called translation pedagogy. It is for this reason that neither the report of the development nor the ideas put forth in the following pages should be regarded as in any sense final or definitive.

This present thesis examines the state of the discipline, proposes a general framework of its practice, and reports on an experiment based on this framework. It can be divided into three parts:

(a) An assessment of the main issues of TT as reflected in the literature, a survey of work done in the field (Chapter 2), and an identification and examination of the stages of evolution of TT (Chapter 3).

(b) A critical analysis of the teaching content of, as well as the approaches to, TT (Chapter 4) and the designing of an exemplary curriculum based on this analysis (Chapter 5).

(c) The planning and execution of a teaching experiment based on the exemplary curriculum (Chapter 6), and a report and interpretation of its findings (Chapter 7).

## 1.2 The Scope of Translation Teaching

The term 'translating teaching' is used in the present work to refer to the training of translators (professionals who undertake translating\* work) in an institutionalized setting according to a pre-designed curriculum. It therefore excludes:

(a) The training of interpreters.

(b) Training without a pre-designed programme, such as apprenticeship in a translation organization where the trainee is not given regular formal instruction.

(c) Training outside an institutionalized setting, such as self-tuition or individual tuition.

(d) The Teaching of translation as a means to other ends, rather than training professional translators, such as the use of translation exercises in foreign language teaching (FLT).<sup>3</sup>

In most cases TT is carried out in the following contexts (see Arjona 1980; Naphine 1983):

(a) In translation schools\* for post-secondary students where professional qualifications are granted on completion of the course successfully (this is most common on the European continent).

(b) In universities, polytechnics, and colleges of higher education where undergraduate students attend courses in translation offered by some departments (such as a Department of Languages) and are awarded a first degree (such as B.A.) or diploma on the successful completion of this course and others (this is most common in North America and Britain).

(c) In universities and polytechnics where post-graduate courses in translation are open to graduates from various departments.

(d) In firms, organizations (national or international) where courses are offered to train translators for specific purposes, such as in-service training in an international company or a government department.

In actual practice, translation pedagogy can be divided into the following discrete but closely related tasks:

(a) Curriculum planning on various levels: 'universal' (i.e. non-language-specific), national, school\*, programme, and class.

(b) Compilation of textbooks or handbooks, etc., and the collection of pedagogic material relevant to TT.

(c) Course teaching, including classroom activities such as lectures, seminars, discussions, correction of exercises, and extra-classroom activities, such as the supervision of students during their traineeship in a translation organization.

(d) Selection of candidates for TT, and testing the students at various stages of the programme.



### 1.3 Main Issues of Translation Teaching

In the study of TT, significant themes often discussed include:<sup>4</sup>

(a) The relation between pedagogic theory and practice: as theories of TT with increasing sophistication are appearing, many of which propose specific approaches or orientations to TT, translation educators are faced with the challenge of reconciling them with their own practice. At the same time, there is disagreement concerning the usefulness of such theories to everyday TT.

(b) The desirability or legitimacy of formal training for translators: although translators have been trained in institutionalized contexts for a long time, there are individuals who question the practice. They argue that translating competence cannot be effectively taught in a formal setting: translators are born not made.

(c) The desirability of legitimacy of academic training for translators: the notion of training translators in an academic context (such as in a university) or in an academic manner (with instruction involving theoretical discourse, etc.) is also challenged. There are individuals who prefer to see translating as a professional skill, and advocate a 'pragmatic' or non-theoretical approach.

(d) The education level expected of the trainees: TT takes place sometimes at pre-university level, sometimes at undergraduate level, and sometimes at postgraduate level. There are even arguments, as well as a need at times, for TT at secondary school level. Debates on the relative merits of these practices continue.

(e) The choice of department responsible for the training: when TT is conducted in a university or polytechnic, it is sometimes conducted by an L1 department, sometimes by an L2 department, sometimes by a department of comparative literature, and sometimes by a department or school of translation. The relative merits of each of these arrangements are examined.

(f) The requirements of the trainees: the personal qualities and previous experience essential for, or beneficial to, successful TT; what examiners should look for in the selection of trainees.

(g) The target of TT: what TT should or can achieve, and what it cannot. To what extent translation programmes should be geared to the expectation of individual societies, and how.

(h) The contents of TT: there are considerable differences in opinion with regard to the teaching material, method, and forms of tuition considered useful, as well as the sequencing of teaching material. Among the most controversial subjects in TT are the teaching of translation theories, the history of translation, and linguistics.

(i) Subject specialization in TT: the degree of career-oriented specialization that is desirable and practicable in a translation programme. Whether TT should occupy all the time during the training period, or the trainee should receive training in other areas concurrently.

(j) The relation of TT and other disciplines: how current theories of translation, language, psycholinguistics, sociolinguistics, literary criticism, etc. influence translation pedagogy. In what way can these theories enhance TT in the classroom?

(k) The relation between TT and language teaching: whether the polishing of L1 and the teaching of L2 and L3 should be part of, or run parallel to TT (but be conducted separately), or whether it should have no link with TT at all.

(l) The relation between language competence and TT: the degree of L1, L2 and L3 competence required of translation trainees; the necessity of inclusion of a third language in the minimum requirement for trainees; the relative merits of coordinate and compound bilingualism in effective TT. There is no consensus of opinions on these issues.

(m) The relation between translator and interpreter training: some educators consider translating and interpreting (T/I) competence to be



distinct, and believe that in some respects the two demand contradictory qualities. Others see them as two branches of the same discipline of interlingual communication. There are various proposals for curriculum planning which make the two types of training concurrent, consecutive, or separate.

(n) Translation testing: the method of measuring the progress of the trainee during and at the end of training.

(o) The qualification and qualities required of translation teachers: their training and experience, competence in T/I, and personalities. There is also a debate about whether only practising or retired translators should teach translating.

It is not the purpose of this thesis to examine every one of these issues, or to participate in the debates which have grown round some of them (see e.g., 2.2.1). As shown in the literature review in Chapter 2 where many of these issues are covered, many of them have been discussed at length or argued over and over again in the past decades by TT authorities. Instead, this thesis proposes a general view of TT in terms of teaching content, and sets up a framework of curriculum planning. The writer argues that while it is useful to discuss the issues listed above in general terms (if only to broaden the horizon of the translation educator\*), it is usually the local teaching situation which determines the decision of the translation educator on these matters (see 8.1).<sup>5</sup> Nevertheless, it is helpful to examine some of the issues from a panoramic viewpoint, and to demonstrate the various options open to the translation educator, so as to facilitate an informed choice on his part. In this sense, the present thesis is a general study in point (h), one of the key topics in translation pedagogy.<sup>6</sup>

#### 1.4 Definition of Key Concepts

Being a new discipline, translation pedagogy has yet to establish its own set of terminologies. In view of the confusion in current usage,

and the fact that it is essential for serious discussions to adhere to clearly defined terms, the following ones are used in the present work in the sense outlined below:

**TRANSLATION.** Until recently, this term was applied both to the act (process) and the product (target language text, or TLT). There is a contemporary trend to distinguish the two by referring to the act as **TRANSLATING**, and the resulting TLT as **TRANSLATION**. As far as possible, this usage is followed, though there are inevitable inconsistencies due to legacies of old usage. Thus 'translation teaching' should be, strictly speaking, 'translating teaching', and 'machine translation' should be 'machine translating'.

**TRANSLATING.** The scope of activities delimited by this term varies from writer to writer, and from context to context. It is sometimes the umbrella term which includes various kinds of interlingual communication, such as written translating, verbal translating (interpreting), machine translation, dubbing, and interlingual abstracting.<sup>7</sup> It is, however, equally common to use this term to refer only to interlingual written renderings, in opposition to **INTERPRETING**, their oral counterpart. Again, it is almost impossible to be consistent, though the latter practice is adopted whenever possible. Due to the nature of this project, the theorizing and investigations concentrate on the written aspects, and the term **TRANSLATOR** should be understood as such. Even so, it is hoped that many of the insights found in this thesis are applicable to interpreting. (There is an exception to this usage in Chapter 2, as explained in the opening paragraphs there.)

**TRANSLATION EDUCATION.** A broad concept which covers all the elements which contribute to the making of a professional translator, **TRANSLATION TEACHING** being its institutionalized parts.

**TRANSLATION PEDAGOGY.** The theoretical study of translation teaching.

**TRANSLATOR TRAINING.** One form of translation education with

a specific goal of enhancing translating competence (as opposed to 'general' background education). It includes TT and other forms of training which lie outside the translation curriculum, such as full-scale specialist training in engineering or law.

**TRANSLATION EDUCATOR.** A collective term for everyone involved in translation education, including curriculum planners, textbook compilers, and translation teachers.

**TRANSLATION TEACHER.** Member of staff of a translation programme.

**TRANSLATION SCHOOL.** An institute where TT is carried out. It can be a school specializing in the training of translators and interpreters, the department in a university or polytechnic which offers translation programmes, or the section of a firm or organization where translation programmes are regularly offered.

**TRANSLATION TEACHING LITERATURE.** Published or unpublished works relevant to TT. Since various compilers of TT bibliography use different criteria to delimit the scope of TT literature (see 2.5), and there are large numbers of works that are marginally relevant, only those writings which contain insights directly applicable to translation education, or with direct references to TT, are included (see third paragraph, Chapter 2). Thus discussions on 'how to translate' and the teaching of terminology are excluded. Also, as a rule, programmes of studies issued by individual translation schools are not included.

**TRANSLATION STUDIES.** Sometimes called **TRANSLATOLOGY** (Harris 1977; Vasquez 1977), it is the 'discipline which concerns itself with the problems raised by the production and description of translations' (Lefevere 1978: 234). Proposing the adoption of the term **TRANSLATION THEORY**, Newmark states that its main aim is to determine appropriate translation methods for the widest possible range of texts or text-categories (1981: 19). Recently there have been attempts to establish the term 'Übersetzungswissenschaft' or **TRANSLATION SCIENCE** as the

name of the discipline (see e.g. Wilss 1982), but there are objections to this idea (e.g. Newmark 1981: 19, 113). Discussion of this topic can be found in 3.1.1.



## REVIEW OF LITERATURE ON TRANSLATION TEACHING

As described in the quotations cited at the beginning of Chapter 1, rational and systematic studies in TT are a recent phenomenon. This is vividly confirmed by the survey of writings on the topic. It is revealing to trace the evolution of the discipline in recent times by analyzing these works, and this is the task of the present chapter.

With the help of bibliographies and international on-line data service, as well as enthusiastic translation educators to whom I am grateful, a total of 521 works on TT have been collected (they are listed in Appendix 1). About three-quarters of them have been successfully traced, and studied in varying degrees of detail. The earliest one was published in 1944, the most recent ones are scheduled for publication in 1984 and 1985. Naturally, it is impossible to be exhaustive, though this collection might be taken as representative of the literature known to the English and French speaking worlds.<sup>1</sup>

Though the present project focuses on translating rather than interpreting, this collection of TT literature includes both. There are two reasons: as many schools train translators and interpreters together, the two kinds of training are often discussed in the same breath (e.g. Ferenczy 1977 and Coveney 1971). Also, some works on interpreter training contain insight into translator training (e.g. several of the articles collected in Gerver/Sinaiko 1978).<sup>2</sup> Contributions of language teachers, who employ translating as a technique in language instruction, are also relevant to TT at times (e.g. Perkins 1978).<sup>3</sup> In the statistical analysis in the following paragraphs and the report in Sections 2.4 and 2.5, no distinction is made between works of these kinds. However, in the description and report on the contents of these works (Sections 2.1, 2.2 and 2.3) the emphasis remains on translator training alone.

Breaking down the contributions by year, language, and place of

Table 2-1: Works on Translation Teaching: Languages

| <u>Year</u> | <u>English</u> | <u>French</u> | <u>German</u> | <u>Others</u> | <u>TOTAL</u> |
|-------------|----------------|---------------|---------------|---------------|--------------|
| 1941-45     | 1              | 1             | 0             | 0             | 2            |
| 1946-50     | 1              | 1             | 0             | 1             | 3            |
| 1951-55     | 1              | 6             | 1             | 1             | 9            |
| 1956-60     | 8              | 27            | 7             | 5             | 47           |
| 1961-65     | 22             | 40            | 14            | 2             | 78           |
| 1966-70     | 35             | 31            | 20            | 11            | 97           |
| 1971-75     | 33             | 21            | 10            | 1             | 65           |
| 1976-80     | 59             | 33            | 8             | 1             | 101          |
| 1981-83     | 78             | 19            | 18            | 4             | 119          |
| TOTAL       | <u>239</u>     | <u>179</u>    | <u>77</u>     | <u>26</u> *   | <u>521</u>   |

\* Mostly in Dutch.

Table 2-2: Works on Translation Teaching: Place of Publication/Presentation

| <u>Year</u> | <u>Europe</u> | <u>North<br/>America</u> | <u>Elsewhere</u> | <u>TOTAL</u> |
|-------------|---------------|--------------------------|------------------|--------------|
| 1941-45     | 1             | 1                        | 0                | 2            |
| 1946-50     | 3             | 0                        | 0                | 3            |
| 1951-55     | 8             | 0                        | 1                | 9            |
| 1956-60     | 38            | 9                        | 0                | 47           |
| 1961-65     | 60            | 17                       | 1                | 78           |
| 1966-70     | 74            | 22                       | 1                | 97           |
| 1971-75     | 47            | 16                       | 2                | 65           |
| 1976-80     | 45            | 52                       | 4                | 101          |
| 1981-83     | 72            | 42                       | 5                | 119          |
| TOTAL       | <u>348</u>    | <u>159</u> **            | <u>14</u>        | <u>521</u>   |

\*\* Mostly in Canada.

Note: Works published before 1941 or scheduled for publication after 1983 are not included.



publication enables one to comprehend the trend more vividly. As shown in Tables 2-1 and 2-2, the sixties mark the beginning of serious studies on any scale in TT. Since then, there has been a steady output from both sides of the Atlantic.

As shown in the breakdown by language (Table 2-1), most of these works are written in English (239, or 46%) and in French (179, or 35%). French writings greatly outnumbered English ones until the mid-sixties. Recently there have been more contributions in English than in French. (The fall in percentages of works in German and other languages after 1970 may be accounted for by the fact that they take some time to find their way into international bibliographies.) It should be remembered, however, that contributions in language X do not necessarily come from a language X speaking region, as writers write in languages other than their own, and publish in countries other than their own.

The breakdown by place of publication (Table 2-2) indicates the emergence of North America as a new and vigorous centre of TT studies. The lack of contribution elsewhere may be the result of absence of interest, or failure to gain international recognition, either of which is regrettable.

An analysis of the nature of the writings reveals an encouraging picture. There is an obvious general trend of change from random insights to perceptive theorizing, from the description of immediate individual programmes to formulations of model curricula, and from the exposition of personal convictions on individual problems to studies into the entire business of TT, with reference to various branches of linguistics and adjacent disciplines. Those more concrete and comprehensive curricula proposed by Reiss (1976b), Pan (1977), Wilss (1977), Keiser (1978) and Fawcett (1981) are outstanding examples of the end product of this evolutionary process.

Analyzing the content of these writings, there are five principal areas of interest, more than one of which can appear in any one work:

- (1) fundamental principles
- (2) curriculum content
- (3) teaching methods
- (4) description of existing courses
- (5) bibliographies of TT

These are introduced in turn in the following sections.

## 2.1 Fundamental Principles

Of the various possible areas of interest (see 1.3) TT writers concentrate mainly on a few recurrent themes:<sup>4</sup>

- (1) Is it justifiable to train translators in an institutional context?
- (2) Should translators be trained academically?
- (3) What personal qualities make successful graduates in T/I courses? What are the implications for curriculum planning?
- (4) At what level should TT take place -- pre-tertiary education, undergraduate, or post-graduate?
- (5) What are the targets of T/I training? How are T/I courses to gear themselves to the expectations of individual societies?
- (6) What degrees of competence in A, B and C languages should be expected of prospective translators? Are true bilinguals more suitable candidates for successful translators?
- (7) Should the student be trained to translate into non-native languages?
- (8) Should T/I training be concurrent, consecutive, or separate?
- (9) Should 'general' linguists or technical specialists be recruited for technical T/I training?
- (10) What qualities and qualifications should be required of T/I teachers?

Inevitably many of these issues are intertwined, and are related to those outlined in 2.2.1. For example, at what level TT should take place (2.1.4) depends, among other things, on whether specialized training should be part of TT (2.2.1.4) which, in turn, depends on whether linguists or technical specialists should be recruited for TT (2.1.9). The treatment of these topics one after another below, from the general to the specific, is done out of necessity and convenience.

### 2.1.1 Legitimacy of Formal Training

This is a fundamental question in TT which is often discussed (Horguelin 1975: 44). The presence of articles with titles like 'Should we teach translation?' (Hendrickx 1975), 'Are Translators Born?' (Ozerov 1979), 'Translators -- Made, Not Born?' (Healey 1978), 'Peut-on enseigner a traduire' (Waltz 1944) and 'Peut-on former des Traducteurs Techniques?' (Gravier 1967) reminds one that TT is not taken for granted. In fact, this challenge to the legitimacy of TT is far from a rhetorical one.

Before examining the views of various writers, it is useful to define 'formal training'. A. Johnson (1971) is certainly correct in emphasizing that T/I training is in fact a life-long process, spanning from one's primary education to all kinds of personal enrichment later in life. In this sense, all formal education is 'formal T/I training'. Since nearly all children today go to school, all translators are formally trained in one way or another. But it is obvious that the arguments concerning formal TT are about specific programmes and institutes where T/I becomes the primary educational target, and the issue is about whether these provisions are indispensable or even desirable for translators.

To put the arguments into proper perspective, it must be pointed out that formal TT has been, till very recently, a luxury:<sup>5</sup>

After all, the majority of the translators active at present have never had a direct schooling for the trade they ply, nor have they ever felt a need for it. Some have been educated as linguists,



others are persons who have learned languages abroad, many are gifted people who managed to master the required skills in their own ways. (Citroen 1966a: 140)

So one sees a paradox, if not an irony, here: while nearly all TT writers defend the respectability and necessity of formal training, very few admit ever having had one.<sup>6</sup> Moreover, none cite a single example of a successful translator or good translating as a result of formal training. From the titles quoted at the beginning of this section one might expect lengthy rationalizations, but this is hardly the case. A typical work on this issue would establish right away that training is indispensable, and hurriedly go on to list the author's views on the type of training required (e.g. Healey 1978 and Gravier 1967). The question posed in Hendrickx's title is not even answered or taken up anywhere in the article. Indeed, the legitimacy of TT has never been a real question for many. One would not be surprised to find statements like this from the pen of a director of a translation school:

Et je me disais alors qu'une éducation professionnelle, était indispensable pour les interprètes, qu'ils travaillent en cabine (interprétation simultanée) ou sans aucun appareillage (interprétation consécutive). En revanche je me demandais parfois s'il était bien nécessaire de prendre autant de soin de futurs traducteurs. Un spécialiste d'anglais ou d'allemand, bien formé à l'Université, n'était-il pas capable -- du jour au lendemain -- de devenir un bon traducteur? Je dus constater par la suite qu'une telle préparation à la profession de traducteur était, dans la plupart des cas, tout-à-fait indispensable. (Gravier 1978: 201).

So, F.K. Pan is exceptional in that he chooses to argue the case out directly:

Translators can be trained. It is pure speculation to say that a good translator is born and that a good translation cannot be accomplished under pressure. In this age of discipline, translations are performed under time and quality controls. Translators can no longer indulge in reverie and infinite finishing touches. They must get the work done on time. It requires a discipline which was repugnant to the old time translators.... And in this new discipline, translators are trained. (1977: 40).

How legitimate formal training is also depends on what TT is expected to do. As many translation educators realize, it is not that students can actually be taught how to translate, but at least they can be guided to understand the principles of good translating, and to appreciate the hard work involved before they actually launch themselves into a career (TGNL 1976: 2).

Among those who defend the necessity of formal training is I. J. Citroen, who pointed out that although some gifted people did manage to master the required skills and become good translators, it would be wrong to conclude that training is unnecessary. It is dangerous to attribute the achievement of some literary translators to what they call 'Einfühlungsvermögen', or 'sensitivity plus imagination'. He compared translating to acting: genius of some people enables them to perform on a stage without any formal training, most actors could not hope to make a career without a thorough education at a school of acting (1966b: 187). Also formal TT provides the exact basic information beginners need for the satisfactory pursuit of their profession within a few years' time, and is therefore far better than spending 'many years of largely unguided study required by their elders to reach a satisfactory standard of competence with no way to check whether such a standard has actually been achieved' (1966a: 140).

In that same article, Citroen also justifies formal training by pointing out that in a world where the translating profession lacks the recognition it deserves, institutionalized training is a practical way to achieve this end. Translators are poorly paid because they were not trained properly to begin with, thus formal training is a practical way out of this vicious circle (1966a: 140; see also Weis 1967: 21). This view is echoed by P-F. Caillé who points out that evidence of training inspires confidence in the translator's proficiency. Also, suitably planned TT will enable gradually to eliminate incompetent translators (1974: 137). W. Keiser reports that the family of United Nations Organizations and the Commission of the European Communities have made the bachelor's



degree or its equivalent a prerequisite for application for permanent translating posts, and that professional organizations such as the American Translators Association 'have stressed the desirability of academic training becoming the normal access road to the profession' (1969: 2, emphasis added). In this respect it is interesting to note the difference between European and American experience: in Europe, from the outset, the need for highly specialized training was accepted and established -- and considered an end in itself, while the same is not true in USA (Arjona 1980: 25).

It is a more common belief that literary translation, being more creative than other forms of translation, is the least teachable (see footnote 22). Yet M. Snell-Hornby argues that it can be taught, and that the literary translator should be given specialized training just like the technical translator (1983).

Despite this prevalent trend to recognize formal training, there is no lack of sceptics. A certain amount of scepticism in a new discipline like TT could be ignored, if it did not stem from the very persons for whom everything is designed: the translators and translator trainees themselves. On the one hand, it is common to hear graduates from T/I courses complaining that they have not learnt many useful things, and that their competence, if any, comes from postgraduate efforts. On the other hand, self-taught translators seldom consider formal training necessary. As no survey of any scale concerning this matter has been carried out to date, one can only resort to episodic records.

The scarcity of writings opposed to formal training must not be taken as a sign of universal support. It might as well be that the opposition does not bother to write. Being 'practical' professionals, translators on the whole do not have the habit of theorizing.<sup>7</sup>

In this respect, C. Schmitt, who published 'The Self-Taught Translator' (1966), is an exception -- if indeed he is self-taught. As

the sub-title 'From Rank Amateur to Respected Professional' implies, it is possible to reach that goal by self-tuition -- and that is precisely what is explained in the paper. According to him, none of the basic requirements of a professional translator has to be acquired through anything like formal training. Reading through autobiographical accounts of successful translators, it is the norm to find that these geniuses became translators simply by a turn of fate, and there was invariably no formal training involved. M. Bullock's 'How I Became a Translator' (1966) is an archetype of these.<sup>8</sup>

So far, the most explicit anti-institutionist view was probably expressed in 1961 by A.T. Pilley. In his address to the Translators' Guild, he argued that interpreter's schools could be 'a snare and a delusion'. According to him, the number of professional interpreters produced by such institutes was 'infinitesimal'. It is almost impossible for anyone to interpret simultaneously if he learned his L2 at a school or university rather than being bilingual by birth or accident of upbringing (1962: 70). As a matter of fact, things have changed since his time, for the proportion of practising interpreters trained in T/I schools has been steadily increasing.<sup>9</sup> Such views are rarely expressed in public in recent years.

Objections to TT usually take two forms: that translating is an art whose proficiency cannot be profitably formalized, and that T/I involves untrainable qualities. In the lack of detailed reasoning on the untrainability of such qualities, these statement of Schmit's deserve careful consideration:

Most translators are the product of a combined accident that find them bi- or multilingual and untrained in those courses which are required for such occupations as law, engineering, medicine -- or plumbing. In brief, they are self-taught. By the nature of its membership, the translating profession is thus akin to public relations, advertising, creative writing or politics where innate ability plus experience are the major qualifications. (1966: 123)

While writings on interpreter training emphasize the importance of



some inborn abilities, such as audio comprehension and oral deliverance (see, for example, Longley 1978), earlier works on translating often maintain that it takes a poet to translate a poet. According to this view, TT is somewhat irrelevant, as few would believe that poets can be trained (see Ozerov 1979: 11).<sup>10</sup> While many translation educators would argue that this is only true of literary translating, E.A. Nida believes that some inborn qualities are indispensable. On one recent occasion, after describing some successful translators he wrote:

Having met these men and many others who have become outstanding translators and interpreters, I have been forced to conclude that in a sense translators are not made, they are born. (1979: 214)<sup>11</sup>

L. Ozerov, summing up his article 'Are Translators Born', states that a happy combination of many circumstances and components is required for literary translators. Ultimately, 'the individual, the creative individual, is what matters'. His verdict on the nature vs. nurture controversy is quite even-handed:

The answer to the question in the title is that translators are born in much the same way as poets are born. But a born translator must study, that is, make himself -- create himself, I would say. (1979: 12)

With the establishment of T/I as a profession in the seventies,<sup>12</sup> and formal TT gains almost universal recognition, anti-institutionist views are becoming less visible. While few would deny that some inborn qualities are indispensable for a successful T/I career (as it is true of any profession), it is now difficult to argue that the reliance on inborn qualities and self-tuition is the optimal access road to the profession. The vigorous development of TT as a discipline in the past few years itself is a concrete proof of the value of formal teaching. This statement of F. Healey's must be representative of the convictions of most translation educators and translators today: 'I would say that the good translator... must be born with certain necessary qualities but

needs a modicum of training to reach full stature' (1978: 58).

### 2.1.2 Legitimacy of Academic Training

If TT is, as many argue, merely the passing on of mechanical skill and professional tricks, there is little justification for making it a fully academic discipline.

As more and more universities and institutions of higher education set up formal regular T/I programmes, it seems to be taken for granted by many that this is an appropriate measure (e.g. see Gachechiladze 1965). However, there are some who think that the issue is worth considering on theoretical as well as practical grounds, hence the titles of papers 'Academic Training of Translators: a Debatable Issue' (Howder/Cramer 1973) and 'Why a University Translation Programme' (Jordan 1979). As is the case with the debate on formal training, the challengers are comparatively silent, probably for the same reason -- they simply ignore TT. Anti-academic views, or their existence, are more often hinted at, in reports such as:

The question is sometimes asked whether a university should be concerned with the professional training of interpreters and translators, and one may have some doubts as to the appropriateness of including such training in an undergraduate degree course in modern languages. (Coveney 1976: 121).

These questions are invariably raised and answered in the positive by academics.

The most common argument against academic training is that T/I is simply a skill, acquired not by scholastic teaching, but mainly by repeated practice under supervision, familiarizing oneself with the working environment and rules, and widening one's horizon in life (see those arguments against teaching theories in 2.2.1.3). Very little of such training can be profitably conducted in the academic context. When it is successful, non-academic training can gain public recognition all the same. Though not stated explicitly, this is probably what



P. Longley means when she says:

The choice of a Technical College rather than a University [for setting up her interpreting programme] was deliberate. Intensive training of graduates for a specific profession is not an 'academic subject' per se, it is an applied technique. (1978: 46).

Indeed, this distinction between 'academic' and 'professional' training is an important, but often neglected one. In Europe, for example, most T/I schools are distinct administrative units of TT, and are 'professional' in this sense. Judging from their curricula, some are more 'academically oriented' than others, with broader educational objectives and more theoretical approaches. The fact that a programme is offered within a university is not necessarily an indication that it is 'academic', for many post-graduate courses are strictly 'professional', consisting of craftsmanship training and little else. American T/I programmes are generally more academic than professional (Arjona 1980: 25-27): very few of the hundred or so existing curricula are 'designed according to the established professional European tradition' (ibid, 29).

As in other aspects of TT, the professionals' view on this subject deserves careful consideration. The editors of Meta sent questionnaires to Canadian translators in 1966 to solicit their opinions on TT. When asked, 'Une certaine formation professionnelle est-elle nécessaire au traducteur?', most of the respondents answered in the positive ('Indispensable', 'requis', 'utile', 'nécessaire'); but when asked 'Est-ce qu'on peut réellement former un traducteur dans une classe?', they answered mostly in the negative. One respondent wrote: 'Après des cours de traduction, l'étudiant n'est pas traducteur'. Another explained:

La réponse est 'non'. L'école, le collège, l'université et jusqu'à un certain niveau moyen, les cours de traduction préparent progressivement à la profession. L'expérience, comme en tout domaine, s'acquiert au jour le jour à mesure qu'on fait face à des problèmes nouveaux.

On parle en effet beaucoup de 'cours de traduction'. C'est la désignation un peu artificielle d'un enseignement des langues puisque la traduction n'est pas une discipline en soi comme la littérature ou les mathématiques. En effet, on enseigne et on apprend les langues, et celui qui possède à la fois sa propre langue et une langue étrangère, procède à la 'translation' ou passe de l'une à l'autre sans apprentissage particulier. Le niveau des élèves diplômés ou non qui sortent de certains de ces cours est généralement très moyen, car l'enseignement qu'ils y reçoivent ne peut combler les lacunes antérieures. (D. Leclercq, quoted in Bernier 1967: 30)

Again, as one would have expected, opinions on this issue expressed in academic journals are one-sided. Some writers argue on the grounds of intellectual ability:

...at the postgraduate level there is surely a place in a University for a course which prepares selected graduates in the techniques required for work as professional linguists (i.e. interpreters, translators, précis-writers) in international organizations. These posts demand a high level of intellectual ability, as well as skill in foreign languages, and it is my contention that a university has much to contribute to the preparation of candidates for such careers. (Coveney 1976: 121, emphases added)<sup>13</sup>

L. Tinsley, Jr., former Chairman of American Translators Association's (ATA) Committee on Translator Training, defends the 'ivory-tower' approach to TT by stating that it has been the initial approach to virtually every earth-shaking development in the history of human knowledge. He argues that the academic scholar is valuable in his own right. According to him, purely 'practical' workers would function more effectively in everyday affairs, but would be 'woefully lacking in vision', while a government of scholars would have great vision but would be ineffective in running society. The solution to this dilemma is a reasonable balance between the theoretical and the practical (see Howden/Cramer 1973: 15-16). In another paper, Tinsley states that 'the ATA is firmly committed to the belief that the best translators are produced by sound academic training supplemented by experience' (1979: 249).

A. Jordan justifies training in the university by pointing out that



the aims of TT should be to show the students that translating requires great powers of concentration, lively awareness, disciplined thought and a flair for invention, to help them to cultivate these qualities, and to teach careful reading and coherent and correct writing in at least two languages, and that the university is the best place for such training (1979: 2). (There is a difference of opinion, within the pro-institution camp, as regards when, or at what level, TT should take place, see 2.1.4 below.)

M. Gravier believes that a university is a suitable place for TT because it provides, among other things, the necessary diversification of opportunities to learn:

Pourquoi ne pas enseigner la traduction à l'Université? Mais alors en pleine lumière et non pas à la sauvette en lui laissant la place du pauvre, dans l'annexe d'un institut dont la matière est le français, l'allemand ou l'anglais, cette fois dans une école spécialisée regroupant les combinaisons linguistiques utiles dans un pays donné. (1978: 210)

He also argues that TT in a university not only assures the standard of teaching, but also benefits from the research conducted there.

### 2.1.3 Qualities Required of Trainee

The desired qualities of prospective translators is another topic commonly discussed. Gravier is rather exacting in his expectations:

Quels sont les dons que l'on devrait déceler chez un futur traducteur? D'abord il faut qu'il soit intelligent, qu'il possède une grande rectitude logique et beaucoup de sens psychologique, qu'il ne s'enferme pas à lui-même et sache suivre le raisonnement d'autrui. En second lieu, nous devons être sûr qu'il maîtrise bien sa langue maternelle. En troisième lieu, les connaissances du futur traducteurs devront être testées, en ce qui concerne les deux langues étrangères (ou de départ). Bien entendu, nous n'admettons dans nos écoles que des personnes ayant déjà subi une solide formation dans chacune de ces deux langues, faute de quoi nos établissements deviendraient des écoles de langues, elles cesseraient d'être des écoles de traduction. (1978: 209)

Pan's requirements of admission to his Chinese-English translation course include a university degree, 'intellectual honesty', 'fervent interest in things Chinese', proven ability in SL and TL writing and speaking, knowledgeability of liberal arts with a major in one or two specialized fields, and the ability to work under pressure. The ATA recommends that T/I students should have had 'the equivalent of 2 years of college level study in the foreign language' (ATA 1975: 3)

While nearly every translation educator emphasizes the utmost importance of mastering languages, not all believe that this is the most valuable asset. Of training literary translators, Ozerov says:

Of the two qualities, knowledge of language and talent, preference must be given to talent. But given the presence of that rare quality, the main prerequisite is knowledge of the language. (1979: 12).

What is meant precisely by 'talent' is not made clear. It might well be akin to the 'creative imagination' which Nida regards as 'the key element in translation success' (1981: 402). In another paper, Nida emphasizes that a really successful translator must have facility with words, imagination, intelligence, and perhaps most important of all, a love for his own mother tongue (1979: 214-15).<sup>14</sup> Healey points out that language mastery is not enough, and that TT cannot automatically turn every competent linguist into a good translator:

Good translators must be a special kind of linguist, usually, but not necessarily possessing all the other attributes of good linguists, but having a special facility for rendering ideas expressed in one language into another language with accuracy both of meaning and style. (1978: 57)

Many writers also consider 'general knowledge' (sometimes referred to as culture générale) indispensable. Due to the wide variety of subject matter contexts in which translators are required to work, this ability is closely related to verbal intelligence (Carroll 1978: 124). Keiser's (1978: 18) requirement of interpreter candidates that they 'at least have good general knowledge of the major fields of daily human



interest, be they political, economic, scientific or cultural' is equally applicable to translating, for without them comprehension and self-expression are hardly conceivable.<sup>15</sup> He also points out that the success of TT depends to a large extent on the students' previous education and training (Keiser 1978: 12-13). Some schools expect students to have completed L2 cultural training.<sup>16</sup> The Geneva School, for example, specifies that 'à leur entrée à l'École, les élèves en sont pour la plupart à ce degré de culture et de savoir où se trouve le titulaire d'une maturité ou le bachelier' (Isoré 1960: 72). (European schools tend to emphasize the importance of cultural training prior to and in the course of TT, see 2.1.5 below.)

Some writers stress the importance of the mastery of a variety of languages, and, for that matter, a 'good' combination. When choosing interpretive trainees, Longley discourages candidates with knowledge of less than three languages: 'The day of the bilingual interpreter, even in Africa, is almost over' (1978: 45, 47). This is also valid for translators, as a knowledge of a third or fourth language helps, among other things, to understand Language fully. D.L. Gold explains why some combinations are more useful than others: Greek/Chinese/Spanish and Spanish/Dutch/Danish, for example, are unfortunate combinations with little market value (1975: 107). In many parts of the world, however, T/I trainees are expected to be proficient in only two languages. Hong Kong is such an example (Pan 1977). In the United States, too, a demand for more than two languages is not always realistic (Arjona, 1980: 64).

There are discussions on the requirements of technical translator trainees. R.D. Burke (1963: 378) considers a 'scientific background in one of the major technical disciplines' more essential than L2 competence. His ideal set of selection criteria is the possession of an advanced degree in one of the scientific fields, competence in two or more languages, and a sincere dedication 'to the idea of ultimately being able to produce high quality scientific translations in his own and related fields'. In a Unesco publication on scientific translating, it is explained

that it is easier to find technicians who know foreign languages than linguists who are at the same time technicians. As the former are rarely prepared to change to a translating career, it is suggested that translation trainees should be recruited from young people with a technical background who know foreign languages, or have good aptitude for learning some (Unesco 1957: 161). A.G. Readett, however, emphasized the importance of L2 competence for scientific translation trainees:

The standard of knowledge of the language must, at the very least, be that of an Honours graduate, after two or three years of residence in the country where the language is spoken, or of a similar period of continuous and practical use of the language which has been studied academically. (1958: 136)

Convinced that 'the standard of a qualified technician' should be 'the indispensable general basis' required of the technical translator, Citroen suggests the order of 'language training -- technical training -- translation training' (1959: 32-33). P. Suchodolski (1962: 18-19), after arguing that a technical translator should combine the talents of an arts graduate with the potentialities of a fully-fledged scientist, lays down three qualifications for the technical translation trainee: knowledge of languages, knowledge of scientific subject matter, and proficiency in the art of translating. Technical translators ought to graduate by passing an examination of academic level which qualifies them as professionals.

Translating the Bible requires some additional qualities. E.M. Fry lists four basic qualifications expected of a trainee: oral proficiency in TL, written ability in TL, comprehension of SLT, the ability to make use of translators' aids, and 'the ability to organize himself and his work, so that he uses his available time and energy to produce a regular output of material without being closely supervised' (1972: 431). Earlier, E.W. Smith (1945: 248) stressed the importance of prior training in divinity, competence in Greek and Hebrew, apart from 'qualifications of heart and soul as well as of mind'. The necessity of



spiritual qualities of potential Bible translators is also underlined by Nida. He notes that in addition to good intelligence, appreciation of the gospel message and thorough knowledge of his own language and culture, there is the spiritual prerequisite:

The spiritual truths contained in the Bible are so essentially personal and describe psychological states which are so intimate and subjective that one who has not himself experienced the power of God in his life will find it difficult, if not impossible, to describe them adequately. (1950: 57)

Discussing the qualifications for a potential 'general' translator, Nida expresses his agreement with TT specialists that 'it is extremely difficult to test in advance what a person's potential as a translator or an interpreter may be', despite the various tests available. However, it is possible to predict with great accuracy what a trainee's future success is likely to be on the basis of a few weeks' participation in a training programme (1981: 401-2). Recently there has been research into the procedures of selecting students, and reports should be available in the near future (AHC 1979a: 79).

As one can see from the above outline, most of the recommendations made are fairly vague. While it is impossible to dispute the desirability of qualities like 'talent', 'intelligence', and 'creative imagination', or to question the necessity of 'general knowledge', TT writers seldom define them or explain how they are actually acquired. If TT is to become an explicit discipline, a more precise description of the qualities required of trainees and a more systematic way to classify and assess them is called for.

#### 2.1.4 Education Level of Trainee

Translator training is dictated by the market and local situation, to the degree that most training, academic or otherwise, is not. Like T/I itself, context overrules everything in TT. Thus it is one thing to talk about ideal situations, another to cater for the dictatorial demands

of political and economic factors. Translating can be taught at different levels of the education hierarchy: pre-tertiary education, undergraduate, and post-graduate. Though for practical reasons, TT sometimes takes place at astonishingly low levels, nearly all TT writers insist on very high levels.

The descriptions of existing programmes speak for themselves (see 2.4 below). Very few, if any institutions accept trainees below university entrance level: Readett requires 'knowledge of a language to Honours degree standard' (1958: 136), Gold proposes that translation schools 'should be open only to holders of a bachelor's or master's degree' (1975: 108), Burke expects 'an advanced degree in one of the scientific fields' (1963: 378), while P.V. Hendrickx states that 'the level of this tuition should be very advanced' (1975: 103), and J. Darbelnet prefers specialization at the master's level (1977: 189). Tinsley argues that a well-qualified translator should probably have at least the equivalent of a master's degree, and proposes that T/I training should be first conducted in universities at the undergraduate level, to be followed by two years of training in a translation school (Tinsley/Horn 1971: 11). In training interpreters, Longley considers ideal trainees to be between 23 and 35, with a degree in subjects other than languages, and knowing three languages (1978: 47). When asked 'A quel niveau se situe la formation prérequis à la formation professionnelle?', the consensus of opinion of the respondents to the Meta questionnaire is that it should take place at undergraduate level in a university, or its equivalent. As one respondent explains:

Le traducteur a pour mission principale de reproduire fidèlement dans la langue qui lui est propre des textes écrits en un ou plusieurs idiomes étrangers. Avant d'y parvenir, il a dû acquérir la connaissance de sa langue maternelle par un enseignement de qualité reçu dès le plus jeune âge et tout au long de sa scolarité. En niveau de l'enseignement secondaire, il a entrepris l'étude de langues mortes ou vivantes, en a assimilé progressivement la grammaire et le vocabulaire et s'est lancé dans la version ou le thème. Dès lors, il est traducteur...débutant, il est vrai. (Leclercq, quoted in Bernier 1967: 29)



Among those who agree that a university is ideal for T/I training, some prefer to train undergraduates, others postgraduates. Regarding this as a 'fundamental question' (1982: 43), J. Coveney explains:

Opinions may differ as to the desirability, or even the feasibility, of including training in conference interpreting in an undergraduate degree course but at the postgraduate level there is surely a place in a University for a course which prepares selected graduates in the techniques required for work as professional linguists (i.e. interpreters, translators, précis-writers) in international organizations. (Coveney 1976: 121)

It is noteworthy that TT is carried out in most institutions on the European continent at undergraduate level, while all but one of the tertiary education TT programmes in Britain are postgraduate ones (Coveney 1982). The rationale for conducting TT at postgraduate level is that trainees benefit more when they are mature, well-informed and, most important of all, linguistically competent. According to some writers, in many institutions where undergraduates are taught T/I, there is the mistake of 'the confusion between the teaching of languages and the teaching of interpreting techniques' (Coveney 1982: 43; see also footnote 12).

The lack of writings which argue for, or describe the problems of, TT at pre-university levels indicates either that it is comparatively insignificant in occurrence and in contribution, or that it has failed to gain recognition.

In the discussion of the level at which TT takes place, there is an obvious gap between ideal and reality. Most translation educators would prefer to teach at a very high level. They would want the students to arrive with a full education -- linguistically, intellectually, and culturally equipped, so that TT can be conducted on a 'micro' level (in a 'pure' form, without linguistic, cultural, or subject training). In reality, however, the opposite is far more common. Generally speaking, the lower the level at which TT takes place, the more 'macro' (and therefore less 'professional') it has to be. When conducted on pre-university levels

for teenagers, it cannot but become part of a fundamental general education.

#### 2.1.5 Targets of Translation Teaching

As W. Wilss points out, there are widespread disagreements over the aims of T/I courses as well as the means to implement these aims. He summarizes the problem under three headings: it is difficult to assess the need of individual organizations which eventually employ the graduates, not to mention catering for their individual needs, it is difficult to predict the trend of the future market, and there is disagreement among translation educators as to what can and must be achieved within the framework of a T/I course (1977: 117-18).

When he established the first modern T/I school in Europe at the University of Geneva in 1941, A. Velleman concentrated on the development of some psychological attitudes needed for interpreting. These attitudes were identified by a study carried out at the same university in 1931. In Velleman's own words, they are 'rapidité de compréhension', 'intuition', 'élocution', 'mémoire', 'imagination', 'attention', 'le facteur affectif' and 'qualités morales' (Velleman 1952, quoted in Arjona 1980: 56-57).

When asked 'Quelles sont les qualités ou les aptitudes que les cours de formation devraient développer?', respondents to the Meta questionnaire suggested the following:

- La traduction devant être exacte et soignée.
- Le traducteur doit pouvoir comprendre un texte intégralement et le rendre fidèlement.
- Fidélité ne veut pas dire traduction littérale, mot à mot. Beaucoup de liberté toutefois dans la fidélité.
- Il faut de la souplesse et de l'objectivité.
- Une certaine mémoire, de l'imagination, de la curiosité, du tact.
- Un prérequis indispensable: la connaissance excellente de la langue. La qualité essentielle: du jugement.
- Le sens critique et le pragmatisme.
- La faculté de saisir rapidement le sens d'un texte aussi abstrait soit-il, l'aptitude à donner à la phrase traduite la tournure de la langue maternelle en s'écartant de toute influence étrangère.

Donner de la clarté à la traduction d'un texte étranger plus ou moins nébuleux. Exercer aussi la mémoire et entraîner les élèves à la traduction dictée après étude du texte.

--Les cours de traduction devraient viser à développer chez le traducteur l'esprit de recherche, la probité intellectuelle, la facilité et l'élégance de l'expression. (Bernier 1967: 30)

Another decade later, translator educators describe the target of TT in more systematic and less vague terms. Darbelnet lists four aims: (1) In depth study of the languages involved, (2) acquisition of general cultural background, (3) composition, (4) introduction to working methods and documentation (1977: 189). These are not dissimilar to the steps involved in the training of 'conceptual skill' suggested by Pan: (1) Basic skill in L2 comprehension, (2) acquaintance with the subject coverage, (3) L1 mastery, (4) 'orientation of the translated text to needed linguistic, semantic and cultural controls', (5) development of style (1977: 42).<sup>17</sup>

The advance of TT towards explicitness is best exemplified by the concrete objectives specified by Wilss:

1. the ability of the student cognitively to describe, explain and evaluate SLT micro- and macrostructures under syntactic, semantic and pragmatic aspects,
2. the ability to develop strategies for communicatively efficient translational behaviour guaranteeing an adequate carryover of SLT variables into the TL,
3. the expansion of transfer competence into operative transfer patterns or transfer formulae with the ultimate aim of building up text- and context-dependent and at the same time optimally standardizable transfer techniques (not just one transfer technique). (1982: 183)<sup>18</sup>

Judging from the literature on the curriculum contents, one gains the impression that the Eastern bloc countries are more target-conscious than their Western counterparts. Reporting on a programme at Budapest University, G. Ferenczy explains that 'because of the specific demands of the national economy and employment conditions in Hungary, the new system could not be based either on domestic tradition...or on foreign models'. He emphasized that their curriculum is 'based on practical requirements', and the instructions are directly related to Hungary's social and economic needs' (1977: 181,182). At the Tblisi State Univer-



sity in Russia: 'Our system takes a close interest in preserving the national inspiration of the minor nationalities in the process of enriching their national treasures'. Consequently:

The aim of training young translators in a republic is not only to enrich the native culture of a small people, but to retain the purity and richness of its language. In face of the unprecedented spread of knowledge of foreign languages in our century, the language of small peoples is threatened with levelling, under the influence of foreign language forms. (Gachechiladze 1965: 154)

And the writer goes on to explain the theoretical bases of this target in terms of Lenin's teaching concerning the acquisitions of the outer world as a reflection of reality (1965: 155).

Due to the difference in approach to TT between European and American schools, the targets are not identical on both sides of the Atlantic. In Europe, there is a greater emphasis on the issue of the general culture and maturity level of the student (Arjona 1980: 26). As revealed in the course descriptions, American schools tend to concentrate more on improving the language of the students.<sup>19</sup>

Again, as curriculum designers today are aware, concrete and specific education targets are indispensable for the formulation of realistic, empirically verifiable teaching goals. The establishment of precise targets agreed upon by educators should be another important step towards the professionalization of TT.

#### 2.1.6 Translator Training and Bilingualism

Contrary to the assumptions of laymen, TT writers mostly agree that linguistic competence in no way entails T/I ability ('all natural bilinguals are not translators' (Healey 1978: 54; see also ATA 1975: 2)), and coordinate bilinguals ('true' bilinguals with two native languages) may actually have to work harder to become competent translators than compound bilinguals (people who learn L2 later in life) (Naphthine 1983: 21). Nida explains:

Some people assume that proficient bilinguals will be good translators, but this may not be the case. People may speak two languages well, but may have learned them in such diverse contexts that it is almost impossible for them to move rapidly from one language to another or to express effectively the same thought in both languages. (1979: 215)



Healey argues too that compound bilinguals have an advantage over coordinate bilinguals as they are more aware of cultural differences in different societies (1978: 55).

(An opposite view was expressed early in 1961 by Pilley, already noted in 2.1.1. He observed that 'a considerable proportion' of international conference interpreters was bilingual or trilingual by birth or accident of upbringing, and that 'most people who had learnt their foreign language at school or university would find it extremely difficult to reach the ruthlessly high standard required at international conferences' (1962: 70). It is possible, however, that the requirements of conference interpreting are different from those of translating. Also, the proportion of formally trained interpreters has increased since those days.)

It is widely accepted in linguistics that coordinate bilinguals have often acquired the two languages in different contexts, and use them in different situations. In this sense their bilingual ability is far from perfect, and they in fact do not possess the necessary linguistic competence for T/I (Nida 1981: 401; ATA 1975: 7).

Quoting experimental evidence, M. Bowen (1980: 206-7) shows that bilingual societies do not necessarily provide the best environment for TT, as the two languages involved often have become so similar to each other that they differ only in vocabulary. Moreover, translators are rarely required to perform equally proficiently in both languages. It is therefore a waste of resources to aim at native-like production ability in B languages.

After explaining why bilingual fluency does not automatically imply T/I competence, Wilss sums up the conclusion of various studies on the ability of compound and coordinate bilinguals as translators. He points out:

At any rate, the subordinate/compound hypothesis is for TT rather irrelevant, because the student population in university

schools of translation and interpreting is mainly composed of students belonging to the compound group -- with a more powerful native tongue and a less powerful foreign language competence. The natural preponderance of the native tongue over foreign languages means that normally a translator is better qualified for L2/L1 translation than vice versa (exceptions may be LSP texts). (Wilss 1982: 182-83)

#### 2.1.7 Legitimacy of L1-L2 Translation Training

This leads on to another issue related to bilingualism: should the students be trained to translate out of their A language(s)? Most of the TT writers insist that this should be discouraged. Most translation theorists and organizations advise against it (e.g. Finlay 1969: 24-25; Cook-Radmore 1964: 37). D. van Abbe observes that even in countries where FLT is successful and popular, the standard of L1-L2 translating is very unsatisfactory (1970: 40). This view is widely supported:

It is hard enough to train someone to translate or interpret well into his primary tongue, and no effort should therefore be made to accomplish the virtually impossible. If such courses are meant to be only exercises (i.e. to improve the student's knowledge of the non-primary language), it is doubtful whether translating or interpreting from the primary language is the most effective method. (Gold 1975: 107)

It is generally considered impossible, in principle, to make a good job of translating into L2, but some translation educators do accept that translators in real life have to do this at times, especially if their L1 is not a widely used one (Citroen 1966: 141; Hendrickx 1975: 102). Although it is the policy of the Fédération Internationale des Traducteurs (FIT) and its member organizations to insist on T/I into L1 only, this rule is often unrealistic. Wilss, emphasizing the need to differentiate between two competence directions for translation into and out of L1 (1976: 120), admits that many schools 'in order to provide the market with optimally qualified graduates, are compelled to offer two-way translation classes and require examination papers in both directions' (1982: 183).

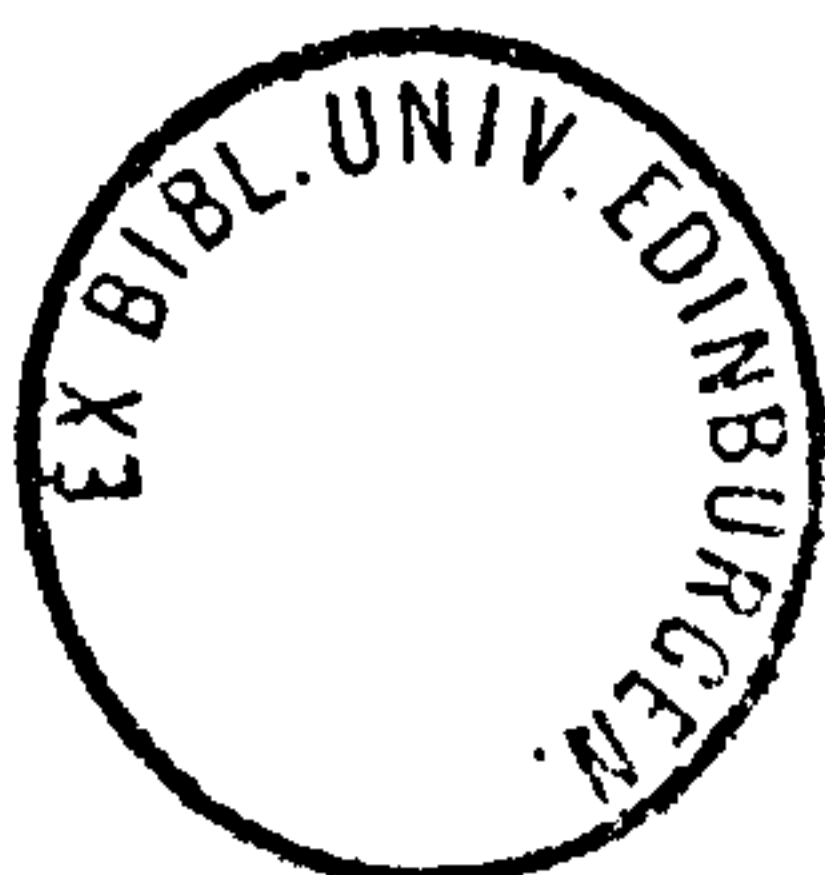


Bathgate also reports a similar trend of L1-L2 T/I training in Holland, and expresses regrets in the highly unsatisfactory results (1979: 4-5). In many parts of the world, it is the norm for court interpreters to interpret into as well as out of L1, as E. Arjona cites the example in America (1980: 65). S.F. Horn favours L2-L1 T/I training on the grounds that this increases the trainee's future market value. For the same reason, he also encourages learning to translate from C to A languages (1966: 148-49). There are TT writers who argue for the practicability of L1-L2 T/I. K-J. Ahlsved (1977: 184) states plainly that there are countries where most translating work is done by people translating into L2, with no possibility of radical change in sight. He thinks that such arguments against such practices are probably useful for translating the belles lettres, but are not valid in scientific-technical translating. Opponents of L1-L2 translating fail to distinguish the difference in the requirement of the linguistic quality of literary and technical translations. In the latter, the requirement is much lower, as the purpose 'is merely to present information in such form that the reader of the translation makes a correct interpretation of it'.

#### 2.1.8 Separation of Translating and Interpreting Training

Should T/I training be concurrent, consecutive, or separate?

Most of the TT writers argue that the two are very different, thus the teaching methods must differ, as should the assessment of performance. Keiser (1978: 17) points out that although both belong to the family of language communication, the practitioners are not often interchangeable. The temperament of translators and interpreters often differ. The factor of speed and sheer physical stress in interpreting has prevented many otherwise gifted translators from becoming conference interpreters. So, 'translation should definitely not be part of the curriculum during the actual period of interpreter training'. Healey (1978: 57) also explains that the interpreter must be able to make mental interlingual transpositions rapidly and accurately, and to sound convincing, and his work





is usually not subjected to detailed scrutiny or analysis. The translator has more time to ponder and his work has greater permanency and is open to scrutiny and criticism. In order to achieve this kind of fidelity, the translator must be able to digest the TL thoroughly, and represent it naturally in his own words. In a recent paper, B. Harris (1981: 155-59) analyzed why it is advisable to teach T/I separately. Among the theoretical justifications given is the fact that translators work on texts, while interpreters work on utterances.<sup>20</sup> This point is taken up by H. Keith, who explains that although the ultimate aim of the interpreter is the same as that of a translator, the skill required and processing problems involved are different (1983).

Despite these arguments, T/I are, more often than not, taught in the same programmes to the same students (e.g. see Coveney 1971, Ferenczy 1977). The published course outlines bear witness to this fact.

In her comprehensive study, Arjona (1980: 59-61) identifies six types of T/I arrangements based on three basic models:

(1) The linear model -- translation certification precedes interpreting studies. The philosophy behind this model is that translation studies can lay a solid terminological basis and facilitate linguistics skills useful for interpretation. Hidden in this approach may be the bias that interpreting work is superior to or more difficult than translating.

(2) The parallel track model -- T/I training conducted on a parallel basis, students can enter by either track, and switch to the other later. No one can receive both concurrently.

(3) The forked track model -- students first complete a core programme before branching off to T/I. The degree granted at the end is either.

### 2.1.9 Recruitment of Technical Translator Trainees

Is it more effective to train linguists or technicians to become technical translators? Translation educators are divided on this issue.

Burke represents those who prefer to training technicians:

Obviously, it would be preferable to train technical translation students able to demonstrate definite linguistic talents or possessing some previous language training at the outset. A more important requirement, however, is that the student possesses a scientific background in one of the major technical disciplines. We have found that it is possible to teach a scientist, with very little or no language background, excellent scientific Russian translation techniques in a course of instruction lasting one year. Conversely, however, it would be quite impossible to train a linguist to become a competent scientist in such a brief span of time. (1963: 378)

This argument for the desirability and practicability of training technicians is supported by the Unesco report mentioned in section 2.1.3.

Exactly the opposite view is expressed by Readett (1958: 135). He explains that there is never sufficient work in one field to employ fully the time of a translator specialized in one particular subject. On the other hand, a really capable translator has an adaptable mind and is capable of grasping without difficulty at least the essentials of a new subject, especially with the help of subject specialists. Moreover, a trained scientist or engineer rarely has the command of B languages that a professional linguist will have. When translating from L2 or L3, the expert knowledge of these specialists will tend to outweigh their relatively less complete knowledge of the language. It is thus very easy for them to misinterpret the author's intentions. Errors made in this way are usually not serious, but they may also falsify a quite substantial part of the author's argument. Furthermore, imperfect knowledge of the SL may make it quite impossible for the specialist to deal with badly-written, ambiguous or misprinted statements often found in technical journals.<sup>21</sup>



This debate will undoubtedly go on.<sup>22</sup> But as the course outlines testify, most of the undergraduate programmes train 'general multi-linguists' who specialize later in their careers, while some postgraduate courses train specialists with L2 to translate. Again, it is the local situation, not theoretical convictions, that governs the practice.

#### 2.1.10 Qualities Required of the Translation Teacher

Some writers repeatedly emphasized that TT must be practised by 'professionals'. The following argument of Keiser's is typical:

Strangely enough, while nobody would claim that medicine should be taught by somebody who has never seen an ill person, or music by somebody who has never been to a concert, there are, still now, quite a number of schools pretending to train interpreters where there is not one conference interpreter among the faculty, and where most if not all teachers have never been in an international conference let alone seen interpreters at work. They buy the well known texts by Herbert, Rozen and Van Hoof, and off they go happily training interpreters. They know languages, have an idea of translation, and that, for them, is enough. But it is not enough, alas, for the students, and what comes out of those schools...are precisely those poor people we have seen being shot down in flames in the selection tests of international organizations.... (1978: 13)

Though not always realized in practice, this principle seems to be widely supported (see Coveney 1982: 44; ATA 1975: 3; Caillé 1974: 138).

Besides there is also a body of opinion against full-time T/I teaching, as this would divorce the teacher from the market reality. Longley insists that he should be practising his art concurrently, as 'there are some things that only a professional can teach' (1978: 53).

Wilss is specific in defining the competence required of a translation teacher:

1. a comprehensive transfer competence,
2. an awareness of SL/TL surface divergencies,
3. an interest in TT problems,
4. the ability to adapt learning theories to the field of TT,
5. the ability to develop translational achievement tests for controlling the translational learning progress. (Wilss 1982: 183)



## 2.2 Curriculum Content

Directly or indirectly, most of the works on TT suggest what to teach, and sometimes how. Outlines of programmes of various schools provide first-hand data on what is being taught, in what proportion, and in what sequence (see 2.4). However, it is useful to highlight some points which are raised recurrently.

### 2.2.1 Controversial Issues

There are a few issues in TT where opinions differ or even polarize. This is due to differences in theoretical outlook or local necessities, or both. Among these issues are whether language and linguistics training should be part of TT, whether theory should be taught, and whether there should be career-oriented specialization.

Reporting on these debates under separate headings, though necessary, can be misleading, as they are in fact closely linked up. For example, the amount of FLT needed depends on whether 'linguists' or 'specialists' are to be trained. The latter question, in turn, depends, among other things, on the degree of specialization that is considered appropriate. Also, whether linguistics should be taught is part of the question of whether theories have a place in TT.

#### 2.2.1.1 Provision of Language Training

Many T/I schools, particularly the internationally reputed ones, insist that language training and TT should not mix. Gravier's statement below is typical of this standpoint:

Une École de traduction n'est pas -- ne doit pas être -- une École de langues vivantes, mais une École ouverte à ceux qui déjà maîtrisent solidement deux ou plusieurs langues vivantes et viennent apprendre l'art de traduire. (1978: 202)

Keiser's argument is almost the same:

...interpretation courses are not language courses...  
 the would-be student must have mastered his language before entering into the course. Of course, he will improve his language proficiency during his studies...but he must have the required mastery of his active and passive languages before starting the interpretation course. otherwise he will constantly stall and stumble under the tremendous pressure of interpretation per se. (1978: 13)

In an earlier article, he complains that many students are not properly equipped in languages:

Translation classes thus become a mere exercise in language, not translating, just plain language, or they degenerate into terminology workshops of a very basic nature -- in both cases a time-consuming exercise in exasperation for the teacher and frustration for the student. (1969: 2-3)

On paper at least, nearly every school at whatever level demands high standards of A and B languages, some more explicitly so than others. Readett, for example, sets the minimum requirement as a 'knowledge of a language to Honours degree standard', in addition to 'two or three years of residence in the country where the language is spoken' (1958: 136). When such a policy is actually carried out, there should be hardly any need for FLT within the programme. In describing a course in Vancouver, J. Repa (1981: 395) explains that a 'thorough knowledge' of L1 and L2 is required, and there is a rigorous language proficiency examination to screen applicants: 'Resultantly, the program was not designed to improve the students' proficiency in either language'.

Yet this conviction is hardly universal. Language instruction does make up a considerable proportion of many a T/I programme. This can be explained by the fact that T/I is sometimes taught well before proficiency in two languages can be reasonably expected, often in countries where FLT is uncommon. Thus TT runs parallel to second language teaching. It is usually the case that some FLT is provided in the earlier stages, and fades out later. Wilss's description of the Saarbrücken course might be typical: the first two semesters (of eight) are devoted to intensive B and C languages training ('because our beginners' mastery

of their foreign languages is not adequate for us to start translator training right away'), and TT is postponed until the third semester. In this way, optimal efficiency is guaranteed (1977: 119). L2 training is taken for granted by many (e.g. see N.N. Kharma's description of the post-graduate programme in Kuwait University (1983)).

The legitimacy of FLT is confirmed in the Unesco report on technical translating: 'During this training period, the future translators perfect their mastery of those foreign languages which they already know and may learn another language' (1957: 161). Studies in the structure, style and literature of the Source Language (SL) throughout the translation curricula are recommended by the ATA (ATA 1975: 3-6). Describing his programme in Belgium, G. Cammaert reports that the curriculum consists of 'correction du langage écrit et oral', 'étude du vocabulaire et de l'orthographe', 'analyse de textes', 'compréhension du texte', 'l'étude de la grammaire', etc. (1977: 242). Similar contents are reported in Quebec (Darbelnet 1979: 196), and in Budapest (Ferenczy 1977: 182). Burke's description of his course in California must be an extreme case in emphasizing FLT:

Although Russian grammar, syntax, inflectional [sic] patterns and idioms must continue to be stressed throughout the entire course, we have found that after some twenty hours of concentrated grammar, the student is able to begin translating phrases, then sentences, and finally entire paragraphs under guidance. The rate of progress is such that after twenty hours, from one full hour to one hour and a half may be spent each week thereafter solely on translation techniques. One or two classes are adequate to instruct the use of the Russian alphabet, rules of pronunciation, and basic rules of syntax and inflection. In subsequent lessons, full declensions are introduced along with complete conjugations of both aspects of the Russian verb. (1963: 379)

On a theoretical level, there are translation educators who believe that language instruction (in the form of contrastive grammar, for example) is an indispensable part of TT.<sup>23</sup> For C.R.B. Perkins, TT is mainly discussions about the lexical and syntactical problems that arise in translation. According to him:



It is the teacher's task to point out systematically where common patterns of equivalence differ, so that the student learns to be wary of mother tongue interference....he should illustrate a priori these differing patterns of equivalence by means of clear examples. Obviously the number of such patterns, or 'translation principles' ...to be illustrated and discussed, depends almost entirely on the teacher's selection. (1978: 237)

Such emphasis on contrastive lexicon and syntax is also found in other writings, including R. Goffin (1971: 62-64). (This 'Grammatical' approach to TT is analyzed in Chapter 4.)

Some writers also propose the inclusion of L1 training in TT. Nida is one of them:

One way of encouraging a deeper appreciation for the genius of one's own language is to teach people to write or translate for different audiences on different levels. This requires a conscious manipulation of the forms of language, and frequently this can be assisted by some practical orientation in so-called generative-transformational grammar. (1979: 215)

Though this idea is seconded by others, L1 training is not often found in the curricula published. It should also be noted that L1 training in TT (e.g. L1-L1 rewriting, see 2.3.1) takes the form of training in style and text criticism, and is different from the lexicon- and syntax-based L2 training offered.

#### 2.2.1.2 Provision of Linguistics Training

Language improvements must not be confused with instruction in linguistics, the advisability of the inclusion of which is a controversial issue (Healey 1978: 55). Here is a typical anti-linguistics view:

Students should be taught how to use languages rather than be given information about them. They should be given the instruction and training that will allow them to practise their craft properly, rather than that required for the theoretical and scientific study of the language. (Hendrickx 1975: 102)

So far, judging from the course descriptions available, the inclusion of linguistics in the TT curriculum is the exception rather than the

norm. Some educators argue openly against it:

Il n'est pas nécessaire que notre futur traducteur entre dans une des grandes chapelles linguistiques de l'heure -- sera-t-on meilleur traducteur, parce que l'on est devenu saussurien, guillaumien, disciple de Martinet ou encore chomskolatre? (Gravier 1978: 203)

Many translators and translation educators would agree with the view of Jordan that 'it has yet to be shown that linguistics has a relevant contribution to make to the general practice of translation' (1979: 2).

Nevertheless, some writers hold the opposite view:

A fundamental subject, which is unfortunately not taught in most if not all schools for translators and interpreters, is linguistics. This was the case, for example, in the schools observed by the author -- an especially surprising and distressing discovery since one was the home of the founder of modern structural linguistics and the other is now a major center for applied linguistics. It was also shocking to find that none of the teachers at these schools had any training in this field either. (Gold 1975: 107)

A. Naphine reports that in Western Europe, TT curriculum 'often includes an introduction to linguistics' (1983: 22-23). Coveney's account of his master programme in English-Arabic translating bears witness to the value of linguistics in training T/I skills:

The object of the one-year programme is to develop a high level of competence in the students' ability to translate from and into English and Arabic; it also aims to deepen the students' understanding of the structure of English and Arabic, as well as to broaden their knowledge of linguistic variation, in order to increase their sensitivity to translational equivalence between the two languages. The degree scheme includes translation from and into Arabic of material of an economic, legal, political and technical nature; English linguistics; contrastive Arabic/English linguistics; applications of the computer to machine translation. (1983: 4)

Similarly, J.C. Sagar explains the benefits of teaching linguistics:

'Lectures in general linguistics can particularly emphasize the theory of translation and serve as a basis for more detailed theoretical work in individual languages' (1969: 2).<sup>24</sup> Some TT theorists even apply



concepts of specific schools of linguistics to TT. H.A. Hurren, for example, demonstrates the practical application of the functionalist concepts of 'moneme' and the 'grammateme', among others, to help students to understand the problems of T/I (1983).

This argument on the usefulness of teaching linguistics is closely linked to the one concerning whether theory should be taught, which is reported below.

#### 2.2.1.3 Usefulness of Teaching Theory

Another of the hotly debated topics which often divide translation teachers and students as well as translation educators and translators is: Should theories of translation be taught?

'Theory' seems to be a dirty word for many. It seems to be fashionable to argue that 'a practical linguist is better than a theoretical one'.<sup>25</sup> Similarly, it is common to find in reports on T/I programmes that theories are deliberately avoided. Ferenczy's on the Budapest programme is typical: 'No theoretical instruction is given; the training consists entirely of practical sessions' (1977: 182). There is no lack of anti-theorists who see theory and practice as opposing entities:

Much that has been written about translating, especially since the war, and in particular about the translation of scientific or technical documents, has been far too theoretical and has only confused the issue. No doubt, information theory and research in terminology have their place in academic research; nevertheless, these must surely be elements of long-term research, and can, in my opinion, contribute little at the moment, at any rate, to the solutions of the day-to-day problems which face us. (Readett 1958: 138)

Following such logic, the absence of theoretical training in TT is a virtue. Hence 'pragmatic' and 'practical' have become favourite adjectives to describe T/I courses.<sup>26</sup>

Themselves theorists, many writers are in favour of teaching theories. As quoted in 2.2.1.1, Gold was shocked when he discovered that the T/I schools he observed taught no linguistics. He recommends



that 'a course in the theory of translation is also desirable' (1975: 107). Defending the teaching of theory in a course of his, Harris pointed out that students can benefit from theories as long as they have practical translating experience . (1983: 13).

As their titles suggest, P. Fawcett's 'Teaching Translation Theory' (1981) and I. Mason's 'The Role of Translation Theory in the Translation Class' (1982a) unequivocally affirm the place of theory in TT. Fawcett gives reasons which account for the lack of enthusiasm for formal translation theory courses (1981: 141-42). Mason examines the relation between translation theory and TT, and concludes that when theory stops short at the word-group level (as is the case with contrastive linguistics, for example), the student may fail to link it with practice. Only by applying it to actual texts can insights at abstract level be seen as relevant. He explains in concrete terms how this can be done in the curriculum.

Keiser (1969: 5) considers the 'theory of translation' an important part of the syllabus. His approach is one which is practised by many translation teachers. The idea is to make short exposés (15 to 20 minutes) dealing with a vast range of subjects. Theoretical instruction would not necessarily be given in a pre-established order, but as practical problems arise or whenever questions put by the student warrant a more thorough explanation.

Wilss, who favours teaching theory, completes his programme by a course in 'the science of translation' with lectures, tutorials and pro-seminars. Not devoted to 'practical learning aims', this course serves to help the students to think about translating and interpreting analytically:

To investigate the various factors involved in interlingual synchronization processes, to integrate those therefrom processual regularities (and non-regularities) which then can be exploited for a number of theoretical and practical purposes. (1977: 120)

It would be erroneous to assume that professional translators, being 'practical' people, are ipso facto anti-theorists. In the Meta questionnaire, the respondents have no prejudice against theory in their

answers to the question 'Les cours de formation doivent-ils faire une part plus large à la pratique qu'à la théorie?':

- Les cours de formation doivent faire une part beaucoup plus large à la théorie qu'à la pratique, étant donné que les cours ne durent que quelques mois ou quelques années alors que la pratique dure toute la vie.
- La théorie, car la pratique viendra quand le traducteur mettra la main à la pâte. Il est primordial que le traducteur connaisse les différences intrinsèques des langues....
- Je ne crois pas uniquement à la pratique, il faut aussi de la théorie.
- Si théorie signifie étude des langues, il faut le plus possible mener de front la théorie et la pratique de la traduction, effectuant ainsi un 'apprentissage' rationnel. (Bernier 1967: 30)

While the debates on theory are going on, the fact remains that most T/I programmes are far from theoretical. As R.P. Roberts reports: 'Most translation programmes have only one three-credit "theory of translation" course in an approximately ninety-credit programme' (1981: 193). In any case, as Perkins points out, 'The translation of selected texts [of differing style and content] remains the principal activity within the translation class' (1978: 241). There are some, like C.W. Frerk, who compromise and favour a period of 'theoretical training' at school, and another one of practical training in the translation department of a large organization (1963: 365-66). Wendland underlines the importance of both: 'Just as theory without practice is dead, so also practice without continual direction and stimulation from theory profits little' (1982: 125).

As translation studies become more and more sophisticated, and the application of modern linguistic insights to translating proves increasingly rewarding (see Chapter 3), linguistic theories as well as translation theories are gradually establishing a permanent place in TT curricula, as reported in various recent surveys of T/I schools (e.g. Naphtine 1983: 23; Teuscher 1983; see also 3.2.4.3). The foundation of regular postgraduate courses in translation theory and professorial chairs in translation theory in American and European universities in recent years are both indicators of this trend.



#### 2.2.1.4 General versus Specialized Training

Knowledge of languages, however comprehensive, is not enough. Personal, ... intellectual, ... and moral qualities are also required, but even these essential qualities will not make for a good interpreter unless they are backed up by solid knowledge of the subject in hand. (Herbert 1952, quoted in and translated by Fraser 1983: 87)

These comments on the utmost importance of subject competence in interpreting can be equally applied to translating, according to some writers. While hardly anyone questions this view, opinion is divided among T/I educators as for the desirability and practicability of providing specialized subject training within the T/I curriculum. The fact remains that some schools aim at producing 'general' linguists, others train specialized translators and interpreters.

Full-scale specialization is uncommon due to three reasons:

1. the schools do not always have the necessary resources, especially qualified teaching staff;
2. it is difficult to predict the requirement of future jobs;
3. translators will go through specific training in the 'house' anyway.

These are reflected in Hendrickx's report:

Obviously, no school can provide tuition and training in all the fields of knowledge a translator may ever need to be familiar with; it should, however, be possible for schools to provide basic tuition of such quality and scope that the translator or interpreter is capable of adapting himself to new circumstances in a limited period of time. (1975: 103)

This view is affirmed by Citroen,<sup>27</sup> who also envisages that some T/I schools will differentiate their programmes, each school giving the type of course 'in harmony with its character'. While no detailed study of any particular subject is provided, students can be equipped with a sound basic knowledge of a few broad fields such as science, technology, law, and economy (1966a: 143-44).<sup>28</sup> Judging from the outlines of many programmes, this is in fact the case. These orientations in various fields



are advocated in Hendrickx's report:

The teaching of languages and of translation should be supplemented by a 'general' education covering a wide range of subjects such as economics, politics, law, technology. This again should be complemented by some kind of specialization, e.g., in electronics, medicine, commerce, agriculture, chemistry, the fine arts. Whether this specialization should take place before, during or after the actual tuition period remains an open question, since conditions may vary quite considerably as regards both the available facilities for language study and the nature of the demand of translation. (1975: 102)

While it is not easy to adjust curricula without more precise information from the ultimate employers as to their requirements, many schools are prepared to introduce more specialized training with the assistance of employer-organizations (Frerk 1963: 366).

On a theoretical level, Suchodolski argues that while specialization is absolutely necessary for technical translators (though not within the T/I programme), there is a danger that the specialized translator will have a lack of 'universal knowledge', and lose interest in the search of it (1962: 18).

In a sense the debate about specialized training is not about its necessity, but its quantity. While almost everyone agrees that some kind of specialization is useful, it is pointed out in the Unesco report that 'there must be a level of technical competence beyond which any increase will not improve the quality of the translated material'. Thus the urgent need is to determine this level, and devise means to test it (1957: 167-68).

Arguing for the provision of specialized training, Longley explains that this is not the same as producing subject experts. Rather, the aim is to break down the barrier of alien language and ideas of the specific subjects, especially when the students have hitherto received language training and little else. After this training, students can use the same language as the experts they translate, and above all not 'be afraid to understand' (1978: 49). In K. Reiss's TT model, translational specification with career-oriented special training becomes the last of four TT stages,

following the first three which form the 'basic studies' (1976: 336ff). Naphtine, in her survey of TT, points out that the aim of modern translation training is to combine the skills of a subject specialist and a linguist, so subject training should have a place in the curriculum, as is the case with 'the typical four-year course in Western Europe' (1983: 21, 24). At Heriot-Watt University, for example, T/I students are offered a choice of 25 to 30 'elective' subjects taught by another department, such as Economics, Business Organizations, and Industrial Relations (Fraser 1983: 87).

Apart from practical needs, there are theorists who link subject training with educational ideals. E. Lippmann, after stating that quality education means exposing students to a wide range of education opportunities providing them with various kinds of learning experience, recommends a closer link between schools and employers:

...novel learning experiences which may be the product of an exciting dialogue between language education and industry have not been exploited in translation -- not even in translation workshops dealing with a variety of material under the supervision of experienced professional translators. It is precisely such learning experiences which could be achieved by including in the curricula not only translation-oriented courses, but also courses which may be on the periphery of translation, and courses which essentially contribute to an enhancement of the translator's role as an influential factor in business and society. (1976: 163)

\* \* \* \* \*

Like many other aspects of TT, there are no simple answers to the questions raised in these controversial issues discussed throughout 2.2.1. It is possible, though, to generalize principles and to identify trends of the shifts of opinion. As pointed out in 2.1.4, the distinction between micro and macro TT is useful in the classification of those issues debated in 2.2.1.1 and 2.2.1.4. The 'purity' of TT can only increase with the raising of the education level of the trainees. As for the issues debated in 2.2.1.2 and 2.2.1.3, opposition to the teaching of linguistics and 'theories' in general will decline with the latter's ability

to demonstrate its relevance to T/I. It is comforting to note that both language studies and translation studies have been improving in this respect, after a period of failure, as analyzed in Chapter 3.

## 2.2.2 Topics and Sequence Proposed

### 2.2.2.1 Individual Subjects

Apart from those subjects discussed in 2.2.1 (language training, linguistics training, career-oriented specialized training, translation theory, etc.), TT writers suggest a variety of topics which, in their opinion, should have a place in the curriculum.

In this respect, the practitioners' view would prove to be particularly valuable, as they should know what turns out to be useful. In answering the question 'Sur quels sujets les cours de formation devraient-ils porter?', the respondents to the Meta questionnaire suggested a wide range of subjects and areas, ranging from broad disciplines like 'la grammaire', 'la terminologie', 'la littérature' and 'la sémantique' to specific instructions like 'les anglicismes' and 'les faux amis', and from more theoretical abstractions like 'le génie particulier des langues' to practical professional orientations like 'la documentation' and 'les institutions québécoises' (Bernier 1967: 29-30).

The teaching of SL culture is recommended by many writers, and is emphasized in the curriculum suggested by the ATA (ATA 1975: 3). P. Isoré went as far as stating that 'en chacun de ses aspects, l'enseignement de la traduction est un enseignement de culture, et il ne peut pas être autre chose' (1960: 74).<sup>29</sup>

Instead of linguistic and cultural training, and apart from practical exercises, some translation educators propose systematic professional orientations. Among the most elaborate of these is Keiser's 'Translation as a Profession' (1969: 5), with the following subjects:



1. Theory of translation -- literal versus free translation, the limits of translation, bibliography.
2. History of translation -- the role played by translation in history, the importance of translation today, bibliography.
3. Great translators -- their achievements and techniques.
4. The translator at work --the mental process involved (comprehension, transposition, and final re-creation), the techniques and material work involved (techniques of reading, research, final transposition, etc.), the translator's aides (material and human), working conditions (as a freelancer and as a staff translator), and the translator's responsibility (ethical codes, etc.), as well as the set-up of translation services and professional organizations.

There are also curriculum planners who take great pains to devise theoretical programmes. W. Koller, for example, breaks down translation theory into three areas to be taught separately:

1. Applied translation theory -- preparation of textbooks and handbooks, etc.
2. Specific translation theory -- application of the results of general theory to specific language pairs and text types.
3. General translation theory -- models of translation, translatability, strategies and techniques, text linguistics, etc. (1978: 69-72).

Fawcett, however, considers this list incomplete, and supplements it with the following topics: history of translation theory and practice, translation rules, special forms of translating (intralingual, inter-semiotic, transcription, etc.), special modes of translating (dubbing, interpreting), machine translation, translation quality assessment, contributory disciplines (1981: 144). Under the heading of 'Translation Theory', he would like to see these topics covered:

1. History of theory and practice -- schools of thought throughout history, awareness of the culture-bound nature of translating, etc.
2. Models of translation and their usefulness.

### 3. Text linguistics -- theories of text typology, features of various text types, etc.

His review of the sequencing of contents of the major works on translating is inspiring:

An analysis of major publications on translation theory reveals a wide variety of approaches. Smith (1958), Brower (1959), and Arrowsmith and Shattuck (1964) are compilations rightly described by Levý as 'methodologisch recht uneinheitlich' and hence of little help to the syllabus designer.

A more unified approach is suggested by Catford (1965), and Wilss (1977), both of whom structure their books around central topics of translation theory....

Another candidate for sequencing is to be found in the mode of presentation adopted by Nida and Taber (1969) and Levý (1969), both of whom discuss each phrase of translation process in turn.

A third organising principle is provided by the kind of approach suggested by Savory (1957), Jumpelt (1961) and Reiss (1971, 1976 [a]) where translation techniques and problems are considered according to text type.

Finally, we have the approach adopted by Klopfer (1967) who looks at translation strategy throughout history, and Kelly (1979), who analyses the way in which major translation concepts have been handled at various times. (Fawcett 1981: 145-46)

Advocating the application of 'situation theory' in TT, Bathgate (1982: 17-18) suggests that the curriculum should be situation-oriented: all typical situations encountered in source texts within the student's field of specialization have to be introduced in the course one after another as far as possible. It is the task of the course planner to identify and arrange these situations.

Concerning the training of biblical translators, J. Beekman suggests the following areas: the effective use of informants, the use of commentaries, lexicons and versions, translating procedures, and the correction of translations (1965: 59-62).

In some schools, T/I training is basically a broad-based liberal arts education. It is thus not surprising to find courses in philosophy (logic and psychology), law, economic sciences, history, sociology and

aesthetics, among others, in Cammaert's description of programmes in Belgium (1977: 241-43). Under 'des cours généraux', there are courses in sociology of language, comparative study of Indo-European languages, general stylistics, dialectology, etc.

Sometimes apparently minor, but undoubtedly useful, topics in specific contexts are proposed. Burke's description of punctuation training is such an example:

Another problem is posed by certain peculiarities in Russian punctuation -- particularly the use of the comma. The rules governing its use in Russian are quite different from those governing its use in English. Furthermore, the Russians use a comma in the decimal system where a period occurs in English....Soviet scientists are given to setting down data in extremely long, inverted, complicated sentences....The Technical Russian student can be taught to alter basic punctuation and to construct shorter sentences but he must not alter the meaning of the work in so doing. (1963: 380)

#### 2.2.2.2 Sample Curricula

These include descriptions of existing programmes which can serve as examples to others of similar nature, as well as 'abstract' constructs aiming at some degree of universal validity. The latter did not appear until the mid-seventies, and point to a new era in TT theories.

The earliest account of a modern T/I course is that of Velleman's in 1952. It describes the programme at the Translation School of the University of Geneva which he founded himself. The curriculum was an innovative one that broke away from traditional philology-oriented language studies, based upon multidisciplinary studies within a contemporary current events framework (Arjona 1980: 55). According to this model, there are five main areas of study:

1. Area studies -- taught in the language of the country being studied, covering the country's history, civilization, and political, social, and economic systems.



2. Multidisciplinary studies -- conducted by specialists in other departments, including International Public Law, Social Legislation, Statistics, etc.
3. Applied language arts and linguistic studies -- aiming at strengthening L1 and L2 verbal and writing skills.
4. Practical courses.
5. Aptitudes -- including comprehension speed, memory, imagination, concentration, etc.

This 'general model' of TT is significant because it became the basic pattern adopted and elaborated upon by most of the T/I schools in the West (Arjona 1980: 57).

In sharp contrast to the typical T/I programme on the European continent, the curriculum recommended by the ATA (ATA 1975: 4-6) is language-oriented. Training in L2 (studies in structure, style and literature), and L1 (studies in structure and writing practice) seems to occupy up to half of the time throughout the course. The rest consists of 'translation workshops' including theoretical instructions (introduction to the history and theories of translation and tools of the trade) and translation practices, and 'elective coursework in a research field or in area studies of the source language area, or in a second language'.

A curriculum for technical translator training is put forth by Sager (1969: 2). His idea is to combine 'general studies' and 'actual study of L2' in a four-year degree course. The former, consisting of 'theory and techniques of translation, the use of reference tools, the study of styles..., the study of language registers', is to be conducted in L1, and occupies about a third of the syllabus. It serves to provide a broadly-based general education. There are also courses on principles of science and mathematics and an introduction to engineering, as well as ones on history, social structures, legal system, etc. These can be integrated into the plan of studies for languages by selecting relevant texts for translation and analysis. In L2 and L3 training, the socio-cultural background is empha-

sized. Topics like contemporary literature and the analysis of literary forms are also included. First-language training, too, forms an essential part of the programme. There are also lectures in general linguistics.

There are courses in scientific translating which are much less broad-based. The one proposed by A. Schorp (1964: 11-12), for example, has an unusually heavy emphasis on subject orientation, at the expense of 'translating'. The programme consists of two cycles. In the first, there is more elementary training in mathematics, physics, chemistry, and technology. Under technology, for example, there are 'notions sur les matières plastiques' and 'moteurs triphasés et alternateurs'. In the second cycle, there is specialized training in subjects like physics-chemistry, bio-medicine, and geography-geology-geophysics.

An example of the TT curriculum for government translators is provided by Pan (1977: 46-48). After pointing out that a suggested programme can only provide basis for discussion and any final realization will have to be individually tailored, Pan proposes a training course which consists of 'comprehension' and 'practical' parts. The former includes courses in contrastive linguistic analysis, selected readings in SL literature and history, review of international organizations, translation development, translation aids, technical translating, etc. The latter includes exercises in target language (TL) writing, TL rhetoric and public speaking, translating exercises, translation criticism and discussion of translation problems.

It is common in the USA for universities to offer undergraduate courses which combine FLT and T/I. The four-year curriculum proposed by Horn (1966: 150-51) is in many ways typical. In the first year, there are courses in modern literature (A language), composition in A and B languages, basic training in C language, as well as lessons on government, history and philosophy conducted in A language. In the second year, there are courses in classical literature (A language), translation practices from B into A language of general and historical texts, composition in B



language, advanced C language training, area studies (A language), as well as lessons in economics and law conducted in A language. In the third year, there is translation practice from B into A language of conference and economic texts, classical literature (B language), translation practice from A into B language of general, historical and political texts, area studies (B language), style and composition (C language), together with lessons in linguistics, physical sciences, technology and art. In the last year, there are translation exercises from B into A, from C into A, and from A into B language of varying degrees of difficulty, *précis*-writing and abstracting from B into A language, modern literature (C language), and lessons in linguistics. The student also has to write a thesis.

A curriculum for a translation seminar is outlined by A.E. Kunst (1977: 89-91). He divides the seminar into four parts:

1. readings in theory (including works on translating such as those by J. Levý, R.A. Brower, J.C. Catford and Nida, works on linguistics, and works on contemporary literary theory);
2. articulation of the participant's bilingual situation (examination of dictionaries, grammars, etc.);
3. L1-L1 translation exercises;
4. 'actual translating'.

The curriculum of the first 'Translator's Institute' sponsored by the Bible Societies is described by W.D. Reyburn (1963: 1-5). This pattern of organization in contents and schedules was repeated in later institutes held all over the world. The curriculum is divided into lectures and work sessions. There are lectures on biblical studies, the science of translation (symbolic systems, problems of meaning, types of correspondence between languages, etc.), and linguistics (phonetics, orthography, language changes). In the work sessions, participants are asked to prepare a selection of their translation, giving a word-for-word interlinear translation, which will be discussed collectively and individually.

The contents of training programmes for national biblical trans-



lators reported by J.A. Loewen (1969: 140-42) is quite similar:

1. General translation background -- dynamic equivalent versus formal correspondence, contextual versus verbal consistency, etc.;
2. biblical background;
3. theory and practice of translation -- analysis and exegesis, levels of language, capacity of the receptor, etc.;
4. style -- sociolinguistic considerations;
5. translation skill.

Fry also describes a programme along the same lines, but apparently aims at less educated nationals (1972: 432-34).

So far, the most elaborate scheme in syllabus design is proposed by Reiss (1976: 330-36). The framework of her model is built upon a three-tier learning process system postulated by general teaching theory (preparation, development, and independent application) and on the distinction between four areas of competence which are essential to the translator. After an in-depth analysis on the problems of TT curriculum planning, she describes the contents of the scheme in detail. In the first stage ('preparation'), when the emphasis is on general linguistic and subject related training, the plan of practical teaching content includes:

1. Introduction into the study of word content and linguistic fields (lexicology, semasiology, onomastics);
2. grammar instruction;
3. SL and TL receptive and reproductive stylistic training;
4. introduction to general, comparative and historical linguistics;
5. introduction to communication science and textual science (text-linguistics, text-typology, text-pragmatics).

In addition, there is instruction in cultural studies, specialized subject, and documentation which carry on throughout the whole training period. The student is encouraged to do independent scientific work. The second stage ('development') focuses on the development of translational competence. The student is taught, both in theory and practice, conscious,

appropriate, and purposeful ways of handling an SLT which is to be translated. In terms of actual teaching, the content includes:

1. Lexicography;
2. introduction to contrastive or confrontative grammar and comparative stylistics, with reference to a particular language pair;
3. introduction to psycho-, socio-, and pragma-linguistics;
4. introduction to the history and theory of translation.

In the third stage ('formation'), the emphasis is on the practical exercise of translation techniques learnt in the previous stage, leading to their independent use. The teaching content includes:

1. Comparison of translation (as source of insight into translational performance);
2. translation criticism (as practice in the objective judgement of one's own and others' translational performance);
3. translation practice (towards achieving independent performance).

After the above 'basic studies', there will be a 'development stage' for particular career-oriented training. The teaching content of this stage takes account of the wide variety of careers in which scientifically trained translators are needed. The emphases are chosen by the student according to his prospective career. Reiss also explains the rationale for sequencing:

The didactic principle governing the order is progress from the general to the particular, establishment of competence before training in performance, or in concrete terms: the student is equipped with a basic knowledge of the complex factors of inter-lingual communication before he himself has to make translational achievements. A second didactic principle which, particularly at the third stage, seems indispensable is progress from the simple to the difficult. This principle must be borne in mind both for the order of the types of text chosen for all three named teaching contents and in respect of the degree of difficulty within these types of text. (1976: 336)

\* \* \* \* \*



Comparing the translation curricula proposed and realized since the beginning of TT literature (e.g. Velleman 1952, Horn 1966, Reiss 1976), one would be struck by the fact that their backbones do not differ very much. Basically, they are made up of interlingual training, intercultural training, 'professional' training, and practical exercises. What has changed over the years is the diversification of topics and the sophistication in identifying teaching objectives (see 2.1.3). Out of the abstract and unrelated topics proposed instinctively (such as those quoted in Bernier 1967), translation educators gradually draw up systematic curricula patterns with an overall view of T/I based on specific didactic principles (e.g. Reiss 1976, Wilss 1982). As described below, new methods have appeared (2.3), and emphases have been changing (3.2). Nevertheless, the evolution from intuitive designs a generation ago to elaborate explicit constructs based on current linguistic and translation theories is a good example of the progress of TT.

## 2.3 Teaching Methods

Apart from discussing general ideas and the theoretical issues, some writers advocate various methods which can be used in TT.

### 2.3.1 Methods Within the Classroom

Exercises in practical T/I and criticism of translated works are undoubtedly the most common activities in T/I training. Early in the 1920s, G. Rachinsky developed a literary translation syllabus based on these methods. It consists of four stages:

1. Collective criticism -- comparative analysis of existing translated works in class;
2. collective translating -- in class;
3. individual translation -- home assignment;
4. individual criticism -- existing translated works as well as home assignments (see Ozerov 1979: 11).



The importance of practical translating exercises and their choice is emphasized by Gravier:

Pour l'essentiel, la traduction étant un art, l'enseignement repose sur une série d'exercices pratiques. Le problème pédagogique numéro un est sans doute posé par le choix et l'articulation de ces divers exercices -- entre eux, à l'intérieur de chaque combinaison linguistique et entre les diverses combinaisons linguistiques -- par leur gradation, par les relations à établir entre ces textes que l'on va traduire et les 'cours généreux'.... (1978: 203-4)

Some translation educators prefer to delay translating exercises until after an initial period of training. Mason (1982b: 175), for example, explains that the student is not really in a position to translate until he is able to evaluate the SLT, and that some instruction in translating prior to such exercises is beneficial. In their place at the initial stage, exercises should be developed to encourage a reading strategy in the student. G. Toury (1980b) also proposes that before the student is required to translate according to various target-determined models, he should be exposed not only to original writings in the TL, but also to translations into them by professionals, so that he will become aware of various translation norms and their effects on translation behaviour.

As an exercise in stylistic training, Nida (1979: 215) proposes translating for different audiences on different levels. Error analysis, too, can be effective in alerting people to some translation problems (see also Stine 1972: 203-6).

The use of L1-L1 rewriting exercises is proposed by Kunst (1977: 92). The idea is to isolate one literary or linguistic structure, give an instruction on how it is to be alerted, and the learner has to produce a new but similar text. Among other things, he can learn, one at a time, various skills useful for translating. Kunst cites some examples of such exercises, including exercises in register, narrational prosody, topical continuity, topic-comment analysis, metaphoric sequences, and text insertion (1977: 92-96).

Précis-writing is another common activity. As P. Russell, one of its advocates, points out, it is particularly well-suited to TT since it develops the student's ability to read and understand a text, to transmit content accurately in another form, and to compose in his own words a passage which reflects the ideas of the original (1981: 239). After introducing the various ways in which précis writing can be put into effective use in T/I classes, she concludes:

Précis-writing, as an academic exercise, develops many of the practical skills needed in the process of translating. In the summarizing process, the student usually works within rather than between languages; however, the intellectual exercise has much in common with translation. By teaching the student to focus on ideas rather than words, and on contextual rather than linear reconstruction, précis-writing is an asset to a translation programme. (1981: 246)

This view is supported by Sager, who thinks that interlingual and intralingual abstracting, summarizing and reporting do not only have obvious practical value, but also train the learner in his critical analysis of a text (1969: 4). H. Kaiser (1975) devises a method of requiring students to take notes as in consecutive interpreting as a preliminary exercise for translating. This method is suggested as a valuable tool in translator training.

The use of re-translation exercises is introduced by H. van Hoof (1961: 16-18). One student translates a text from language X to language Y, his translation is then given to another student to be translated back to language X. Then the re-translation is compared critically with the original text. This examination throws light on the process and problems of interpretation and transposition. Recently, M. Conenna proposed 'multiple translation' (producing and analyzing various versions of the same SLT for different purposes) as another method of training in a translation course (1983).

In his discussions on the nature of TT, Wilss (1982: 186) points out that one of its main aims is to identify and eliminate errors. To achieve this end, it is necessary to build up a teaching and learning



situation which takes into account all the contextual factors relevant to TLT production, combining descriptive, explanatory, and evaluative components of translating (1976: 128-30). From the pedagogical point of view, the clause/sentence is the easiest-to-handle unit. According to him, as far as clause-sentence-based TT is concerned, all teaching methods which take into account the three factors which constitute the translation results are useful. The three factors are the communication function of the SLT, the author's stylistic competence, and the translator's competence. Then he proposes a five-step TT operation to train a student to analyze the SLT, to reproduce it, and to check the result:

1. Syntactic, semantic and stylistic analysis of the SL sentence against the background of its textual concatenation with preceding and subsequent sentences of the same text,
2. description, explanation, and evaluation of clause/sentence-bound lexical, syntactic and stylistic TD,
3. optimal elimination of ascertained TD with the help of compensatory transfer procedures, if necessary, via one or several translation interim stages,
4. critical assessment of the semantic and stylistic TE of the TL clause/sentence with the help of text-immanent yard-sticks, possibly revision of decisions and qualitative scaling of translation alternatives,
5. back-translation of the translated clause/sentence into SL for operational comparison of the stylistic arsenal of SL and TL and the bi-directional description of potential interlingual TE relations on clause/sentence level (Wilss 1982: 186).

A 'joint session' method which combines classes working on different languages is proposed by Gold:

It also appears desirable at times to have two or more classes render the same source texts, e.g., a class in Yiddish-Hebrew translation might work on the same texts as one in Yiddish-English translation. In this way, teachers and students can consult with one another on problematic passages, and interesting conclusions may be arrived at in the field of comparative translation. A third advantage of such coordinated courses is that they may be preceded by a 'joint session' at which a native-speaker of the source language gives an explication de texte or close reading, which will of course be helpful to students and teachers alike. A 'joint session' after both classes have completed their translations is also useful. (1975: 107-8)



As culture plays an important part in T/I, cultural training cannot be neglected in TT. R.W. Brislin describes five techniques used in cross-cultural orientation programmes which are useful in TT: cognitive training, attribution training, self-awareness training, behaviour modification, and experiential training (1978: 206-9).

Another method of studying cross-cultural meaning is that of componential analysis. Nida was among the first to employ it in TT, as reported by Reyburn on Nida's lectures:

By this method the various components of the meaning of a term are listed, then numerous expressions containing the term are examined. By indicating the presence or absence of the component in each expression one arrives at a graph of the meaningful components which indicates the presence or absence of the components in various usages of the term....Chain as well as hierarchical analyses of meaning served to show how languages differ greatly in the way in which they set up generic categories. (1963: 3)

(Descriptions of similar methods can be found in other writings, see also 4.2.2.1).

The 'folk taxonomies' method is employed by Arjona (1978). Its aim is to increase the learner's flexibility in the use of terminology at his disposal. This is basically a systematic study of terminology with the inclusion of the hierarchy principle for introduction to the use of substitution and paraphrasing:

To form such a taxonomy, a hierarchy is made in which the less numerous or larger items are placed at the top, and the smaller, more specific items are included below the larger items. A sort of pyramid of items results. Since each item or term is included in the more generic term above it, the resultant pyramid has been called an inclusion pyramid or an inclusion hierarchy. Such an inclusion hierarchy can be made for nouns or for verbs. (1978: 40)

In the same article, Arjona also describes some exercises which train cultural awareness. 'Role playing' is one of them:

Students are grouped into presentation groups made up of at least one representative per language group who must have the language

represented as an A language. Based on prior theoretical discussions, the students are given topics for further research, development, and presentation before the class. A very successful presentation has been one which contrasts the interplay of levels of language, forms of address, and the cues used to show respect or disrespect in English, French, German, Russian, and Chinese languages. By presenting this interplay in a multi-language, multi-cultural, contrastive manner, the unique verbal ways used by each language community to express overt and covert messages in this particular topic become evident. Moreover, the fact that there is more to a communication act than the mere interplay of words becomes clearly evident. (1978: 39)

Along a similar line, Longley proposes the use of role playing in training interpreters (1978: 50-51).

### 2.3.2 Methods Outside the Classroom

To understand another culture adequately, many writers argue that the translator must experience it first-hand. Smith insists that there is no short cut to a knowledge of people's mentality: the translator must go where the people are, 'sit where they sit, spatially and ideologically, learn the language in daily intercourse with them and get to know the meaning of words by hearing them in their natural setting' (1945: 251). Suchodolski believes that 'only people who have had the opportunity not only to visit but to live and work in a foreign country can really become proficient as practising linguists' (1962: 19). From the pedagogical viewpoint, the best way to create such opportunity is to set up schemes of student exchange. Students at the Heriot-Watt University, for example, spend their third of the four years T/I training in two B language countries (Coveney 1982: 45). Such arrangements are 'emphatically recommended by the ATA' (ATA 1975: 3). To maximize the gain during the stay, practical exercises have been proposed. A detailed study on the effect of such a stay on T/I students was made by D. and M. Bowen, who also investigated the intercultural awareness to be expected from the stay, as well as the technical facilities which can enhance or prepare a stay abroad and serve as follow-up (1983).



In 'Language Mastery Through Self-Instruction Abroad' (1980), D. Birnburm presents many sophisticated exercises that are useful to the student. When institutionalized, they can serve as a basis for teaching methods to be employed during the student's period of stay in a foreign culture.

Practical work in a professional environment is also considered a most valuable part of TT (Coveney 1982: 44). The idea of 'stages internes' was proposed and tried out by D. Gouadec. Briefly,

Ces journées de traduction ont pour but de placer les étudiants dans les conditions rencontrées sur le marché du travail. Étant donné la réussite de cette expérience et les nombreux avantages qu'elle présente tant pour les étudiants que pour les professeurs, elle mériterait d'être étendue. On pourrait d'une part consacrer une période plus longue à l'université même à faire des travaux 'professionnels' (stage interne) et d'autre part envoyer l'étudiant dans les bureaux de traduction pour vivre plus concrètement la vie de traducteur (stage externe).  
(Roberts and Blais 1981: 275)

Following this idea, Roberts (1981: 197-200) proposes a three-phase practicum, during which the student is first an observer, then a translator's assistant, and finally an apprentice-translator. During the first period, which lasts for perhaps two days, the trainee should be introduced to the work environment. During the second, he learns and performs under supervision the various auxiliary tasks related to translating, including documentation research, proof-reading, checking the translation against the original, and cut-and-paste jobs. In the last, the student may be given texts to translate and be expected to cope with all aspects of translating, working under the supervision of a reviser or a senior translator.

This idea of apprenticeship is emphasized by Frerk (1967: 187), who pointed out that for practically every other profession the theoretical training received in school must be followed by a formal apprenticeship, traineeship or articulated clerkship, and translators should not be excepted.



His plan to have 'systematic practical training under supervision, for at least one year, preferably two years, in the translation department of a large organization' (Frerk 1963: 365, 366; 1967: 193).

Once the student has developed some degree of competence, it is highly desirable for him to be given the chance to do 'real' translating jobs for clients. The ATA suggests that apart from attachments to T/I organizations, it is a good idea to work for the local community by taking up 'emergency, charity, and courtesy translation work which does not deprive professional translators of their right to earn a living' (ATA 1975: 2).

Various methods of training can also be combined and made complementary to each other in the same programme. The Summer Institute of Linguistics is such an example. There, 'translation consultants' are employed to conduct:

1. A three-week translation seminar for new members;
2. individual supervision of each translator as he works;
3. workshops, ranging from two weeks to three months in duration, at which some translators and consultants gather for seminars and for concentrated work on actual translation and supervision (Moore 1977: 161).

\* \* \* \* \*

As seen in the description above, TT writers proposed various methods which they employ as part of the curriculum. Undoubtedly, most of these methods are invaluable as a means to an end. What is wanting, though, is an overall view of relating these methods to specific teaching objectives -- i.e. when each should be employed, and why. It would be a great step towards professionalization for TT to attempt to place each of these methods in a general translation curriculum, and to explain explicitly the rationale behind such a design.

#### 2.4 Description of Existing Courses

About a hundred, or one-fifth, of the published works on TT report

Table 2-3: A Bibliography of Course Descriptions of Translation Institutions

| <u>Year</u> | <u>Source</u>  | <u>Institution</u>                          | <u>Country</u>  | <u>Training</u> |
|-------------|--|---|-----------------|-----------------|
| 1945        | Smith, E.W. <u>International Rev. of Missions</u> : 34                   | Summer Institute of Linguistics             | USA             | bib T           |
| 1948        | Rubicek, B. <u>L'Interprète</u> : 3,5                                    | British Institute, etc.                     | Czecho-slovakia | gen T I         |
| 1951        | Chu, W.C. <u>Fan-i T'ung-pao</u> : 3,2                                   | Chungking Univ.                             | China           | gen T           |
| 1952        | Velleman, A., in <u>Friedens-Warte</u>                                   | Univ. de Genève                             | Switzer-land    | gen I           |
| 1954        | Clery, R.de <u>L'Interprète</u> : 9, 1                                   | Georgetown Univ.                            | USA             | gen T I         |
| 1955        | Citroen, I.J. <u>Babel</u> : 1,2   | Philip's Telecommunication Plant, Hilversum | Holland         | sci T           |
|             | Stelling-Michaud, S., in extrait de la <u>Revue universitaire Suisse</u> | Univ. de Genève                             | Switzer-land    | gen I           |
|             | Van Hoof, H. <u>Le Linguiste</u> : 1,1                                   | Univ. de Genève                             | Switzer-land    | gen I           |
|             | Wendel, L. <u>Mitteilungsblatt</u> *: 1,4                                | Georgetown Univ.                            | USA             | gen T I         |
| 1956        | Van Hoof, H. <u>Le Linguiste</u> : 2,1                                   | Univ. des Saarlandes                        | Germany         | gen T I         |
|             | Van Hoof, H. <u>Le Linguiste</u> : 2,1                                   | Institut des Hautes Études d'Interprétariat | France          | gen I           |

Contd.

\* Mitteilungsblatt für Dolmetscher und Übersetzer.

Table 2-3 (contd.)

| <u>Year</u> | <u>Source</u>   | <u>Institution</u>  | <u>Country</u> | <u>Training</u> |
|-------------|---|---|----------------|-----------------|
| 1956        | Van Hoof, H. <u>Le Linguiste</u> : 2,2  | Höhere Fachschule für Dolmetscher und Übersetzer der Stadt Köln | Germany        | gen T I         |
|             | Van Hoof, H. <u>Le Linguiste</u> : 2,5  | Institut für Dolmetschausbildung                                | Austria        | gen T I         |
|             | Van Hoof, H. <u>Le Linguiste</u> : 2,6  | École Supérieure d'Interprète pour Jeunes Filles                | Belgium        | gen I           |
| 1957        | Anon. <u>J. des Traducteurs</u> : 2,1   | Univ. de Montréal   | Canada         | gen T           |
|             | Davialt, P. <u>J. des Traducteurs</u> : 2,4   | Univ. d'Ottawa  | Canada         | gen T           |
|             | Van Hoof, H. <u>Le Linguiste</u> : 3,4  | Univ. degli Studi di Trieste                                    | Italy          | gen T I         |
|             | Paneth, E. 'An Investigation into Conference Interpreting' (M.A. Thesis, Univ. of London) | Various British Institutions                                    | UK             | gen I           |
|             | Vinay, J-P. <u>J. des Traducteurs</u> : 2,4   | Univ. de Montréal   | Canada         | gen T           |
| 1958        | Van Hoof, H. <u>Le Linguiste</u> : 4,5  | Univ. d'Ottawa  | Canada         | gen T           |
|             | Van Hoof, H. <u>Le Linguiste</u> : 4,6  | Univ. de Montréal, etc.   | Canada         | gen T I         |
|             | Vandenrath, J. <u>Le Linguiste</u> : 4,3  | Univ. d'Aix-Marseille   | France         | gen T I         |
| 1959        | Ilg, G. <u>L'Interprète</u> : 14  | Univ. de Genève   | Switzerland    | gen I           |
| 1960        | Grégoire, J. <u>J. des Traducteurs</u> : 5,1; 5,2; 5,3                                    | Univ. de Montréal   | Canada         | gen T           |

Contd.



Table 2-3 (contd.)

| <u>Year</u> | <u>Source</u>                                 | <u>Institution</u>   | <u>Country</u>   | <u>Training</u> |
|-------------|---|--|------------------|-----------------|
| 1960        | Isore, P. <u>Bastions de Genève: 5</u>        | Univ. de Genève  | Switzer-<br>land | gen I           |
|             | Poliquin, J-M. <u>J. des Traducteurs: 5,2</u> | Univ. d'Ottawa   | Canada           | jou T           |
|             | Van Hoof, H. <u>Le Linguiste: 6</u>           | École Supérieure d'Interprète pour<br>Jeunes Filles            | Belgium          | gen I           |
| 1961        | Van Hoof, H. <u>Le Linguiste: 7,1</u>         | Georgetown Univ.   | USA              | gen T I         |
| 1962        | <u>Le Linguiste: 8,1</u>                      | École d'Interprète de Genève                                   | Switzer-<br>land | gen I           |
|             | Coninck, R. de. <u>Traduire: 35</u>           | Institut Supérieur de Commerce<br>de l'État, etc.              | Belgium          | gen T I         |
| 1963        | Gregoire, J. <u>J. des Traducteurs: 8,4</u>   | Univ. de Montréal  | Canada           | gen T           |
| 1964        | Anon. <u>Van Taal tot Taal: 8,4</u>           | Univ. van Amsterdam  | Holland          | gen T I         |
|             | Bertrand, L. <u>J. des Traducteurs: 9,4</u>   | State Univ. of New York  | USA              | gen T I         |
| 1965        | Gachechiladze, G.R. <u>Babel: 11,4</u>        | Tblisi State Univ.   | USSR             | lit T           |
|             | Haeseryn, R. <u>Mitteilungsblatt: 5</u>       | Institut Supérieur pour Traducteurs<br>et Interprètes, etc.    | Belgium          | gen T I         |
|             | Horn, S.F. <u>ATA Notes</u>                   | Georgetown Univ.   | USA              | gen T I         |
|             | Kade, O. <u>Fremdsprachen: 10,1</u>           | Karl-Marx-Univ., Leipzig                                       | Germany          | gen T I         |
|             | Widnas, M. <u>Babel: 11</u>                   | Écoles de Traducteurs et d'Interprètes<br>à Turku et à Tampere | Finland          | gen T I         |

Contd.

Table 2-3 (contd.)

| <u>Year</u> | <u>Source</u>   | <u>Institution</u>  | <u>Country</u>                         | <u>Training</u>                        |
|-------------|---|---|--|--|
| 1966        | Davie, D. <u>The Author</u> : 72,2<br>Horguelin, P.A. <u>Meta</u> : 11,4  | Univ. of Essex<br>Univ. de Montréal   | UK<br>Canada                           | lit T<br>gen T                         |
| 1967        | Dalitz, G. <u>Fremdsprachen</u> : 12,1<br>Frerk, C.W., in I. J. Citroen, ed.,<br><u>Ten Years of Translation</u> (Oxford:<br>Pergamon Press)  | Karl-Marx-Univ., Leipzig<br>Varlous institutions  | Germany<br>USA                         | gen T I<br>gen T I                     |
| 1968        | Bausch, K.R. <u>Mitteilungsblatt</u> : 14,4<br>Bausch, K.R. <u>Mitteilungsblatt</u> : 14,6<br>Diddens-Wischmeyer, J.G. <u>Van Taal<br/>tot Taal</u> : 12,4<br>Grypdonck, M. <u>Wetenschappelijke<br/>Tijdingen</u> : 22<br>Horn, S.F. <u>American Translator</u> :<br>2,1; 2,2<br>Pester, A.R. <u>Meta</u> : 13,1 | Univ. des Saarlandes<br>Univ. de Montréal<br>Univ. van Amsterdam<br>Provincial Hoger Institut voor vertalers<br>en Tolken te Gent<br>Boston Univ., etc. | Germany<br>Canada<br>Holland<br>USA    | gen T I<br>gen T<br>gen T I<br>gen T I |
| 1969        | A.I.T. <u>L'Interprète</u> : 24,3<br>Anon. <u>Avenirs</u> : 209-10<br>Coveney, J. <u>Incorporated Linguist</u> : 8,4  | École d'Interprètes de Genève<br>Wolverhampton Coll. of Technology<br>Univ. de la Sorbonne Nouvelle, etc.<br>Bath Univ.                                 | Switzer-<br>land<br>UK<br>France<br>UK | I<br>gen T I<br>gen T I<br>gen T I     |

Contd.

Table 2-3 (contd.)

| <u>Year</u> | <u>Source</u>  | <u>Institution</u>                                      | <u>Country</u> | <u>Training</u> |
|-------------|--|---|----------------|-----------------|
| 1969        | Diddens-Wischmeyer, J.G. <u>Van Taal tot Taal: 13,2</u>        | Institut voor Opleiding tot Vertaler en Tolk, Amsterdam | Holland        | gen T I         |
|             | Goin, F. <u>L'Interprète: 24,1</u>                             | École d'Interprètes de Genève                           | Switzer-land   | I gen I         |
|             | Keiser, W. <u>L'Interprète: 24,2</u>                           | Georgetown Univ.  | USA            | gen T I         |
|             | Metha, S.N. <u>Babel: 17,2</u>                                 | Indian National Scientific Documenta-tion Centre, etc.  | India          | sci T           |
|             | Neubert, A. <u>Fremdsprachen: 14,12</u>                        | Karl-Marx-Univ., Leipzig                                | Germany        | gen T I         |
|             | Sager, J. <u>Mitteilungsblatt: 15,1</u>                        | Holborn Coll. of Law, Languages and Commerce            | UK             | gen T I         |
|             | Seleskovitch, D. <u>L'Interprète: 24,2</u>                     | Univ. de la Sorbonne Nouvelle                           | France         | gen T I         |
|             | Wilss, W. <u>The Linguistic Reporter: 2,4</u>                  | Univ. of Saarbrücken                                    | Germany        | gen T I         |
| 1970        | Citroen, I.J. <u>Van Taal tot Taal: 14,4</u>                   | Univ. van Amsterdam                                     | Holland        | gen T I         |
| 1971        | Coveney, J. <u>Babel: 17,2</u>                                 | Bath Univ.  | UK             | gen T I         |
|             | Coveney, J. <u>ASLIB Technical Trans-lation Bulletin: 17,1</u> | Bath Univ.  | UK             | gen T I         |
|             | Darbelnet, J. <u>L'Antenne: 2,9</u>                            | Univ. Laval   | Canada         | gen T           |
|             | Egeter van-Kuyk, R. <u>Van Taal tot Taal: 15,1</u>             | Colegio de Traductores Públicos Nacionales              | Italy          | gen T I         |
|             | Grenier, D. <u>L'Antenne: 2,7</u>                              | Univ. McGill  | Canada         | gen T           |

Contd.



Table 2-3 (contd.)

| <u>Year</u> | <u>Source</u>  | <u>Institution</u>  | <u>Country</u>   | <u>Training</u> |
|-------------|--|---|------------------|-----------------|
| 1972        | Moskowitz, D. <u>Langages</u> : 28   | Univ. de la Sorbonne Nouveils   | France           | gen T I         |
| 1973        | Namy, C. <u>L'Interprète</u> : 28  | École d'Interprètes de Genève   | Switzer-<br>land | gen I           |
| 1975        | Coveney, J. <u>Times Literary Supplement</u> , 30 Oct. 1975  | Bath Univ.  | UK               | gen T I         |
|             | Horguelin, P.A. <u>Meta</u> : 20,1   | Various Canadian Institutions   | Canada           | gen T I         |
|             | Strauss, G. <u>Babel</u> , J. of the<br><u>Australian Fed. of Modern Language<br/>Teachers' Associations</u> : 11,3    | R. M. I. T.   | Australia        | gen T I         |
| 1976        | <u>Translators' Guild Newsletter</u> : 1,3   | Polytechnic of Central London   | UK               | sci T I         |
|             | Arjona, E., in <u>Proc. of the Lang.<br/>and Linguistics Symposium</u> (Bingham<br>Young Univ.)                        | Monetary Institute of Foreign Studies                                 | USA              | gen T I         |
|             | Gaddis-Rose, M. <u>Babel</u> : 22,4  | State Univ. of New York   | USA              | lit T           |
|             | Seleskovitch, D. <u>Babel</u> : 22,3   | Univ. de la Sorbonne Nouvelle   | France           | tt T            |
| 1977        | Cammaert, G., in Horguelin, P.A., ed.<br><u>Translation, A Profession</u> (Ottawa: FIT)                                | Institut Supérieur de l'Etat de<br>Traducteurs et d'Interprètes, etc. | Belgium          | gen T I         |
|             | Ferenczy, G. <u>Babel</u> : 23,4   | Budapest Univ.  | Hungary          | gen T I         |
|             | Moore, B.R., in Bend, R.M. and<br>K.L. Pike, eds. <u>The Summer Insti-<br/>tute of Linguistics</u> (The Hague: Mouton) | Summer Institute of Linguistics                                       | USA              | bib T           |

Contd.

Table 2-3 (contd.)

| <u>Year</u> | <u>Source</u>   | <u>Institution</u>                                    | <u>Country</u>      | <u>Training</u> |
|-------------|---|---|---------------------|-----------------|
| 1977        | Pan, F.K., in Lai, T.C., ed.<br><u>The Art and Profession of Translation</u><br>(Hong Kong Trans. Society)                            | Chinese Language Authority,<br>Hong Kong Government   | Hong Kong           | gen T           |
|             | Tinsley, R.L. Jr. and H. Zohn.<br><u>Modern Language Journal</u> : 61   | Various American Institutions                         | USA                 | gen T I         |
|             | Wilss, W. <u>Meta</u> : 22,2  | Saarbrücken School of Translating<br>and Interpreting | Germany             | gen T I         |
| 1978        | Arjona, E., in Gerver, D. and<br>W.H.Sinaiko, eds. <u>Language Inter-<br/>pretation and Communication</u> (New<br>York: Plenum Press) | Monterey Institute of Foreign Studies                 | USA                 | gen T I         |
|             | Longley, P., in Gerver/Sinaiko, op.cit.   | Polytechnic of Central London                         | UK                  | gen I           |
|             | Roberts, R.P. <u>L'Antenne</u> : 10,2   | Univ. Laval   | Canada              | gen T I         |
| 1979        | Ozerov, L. <u>Babel</u> : 25,1  | Gorky Literary Institute                              | USSR                | lit T           |
|             | Wilss, W. <u>Lebende Sprachen</u> : 4   | Univ. des Saarlandes                                  | Germany             | gen T I         |
| 1980        | Risseuw, M. <u>Higher Education and<br/>Research in the Netherlands</u> , 24, 1/2   | The International Translations<br>Centre              | Holland             | gen T           |
| 1981        | Delisle, J., <u>L'Enseignement de<br/>L'Interprétation et de la Traduction</u><br>(Univ. of Ottawa Press)                             | Univ. d'Ottawa  | Canada              | gen T I         |
|             | Litteral, R., in S. and J. Svartvik,<br>eds. <u>AILA 81 Proceedings I</u> (Lund:<br>Wallin and Dalholm Boktr)                         | Summer Institute of Linguistics,<br>Papua, New Guinea | Papua<br>New Guinea | gen T I         |

Contd.

Table 2-3 (contd.)

| <u>Year</u> | <u>Source</u>  | <u>Institution</u>             | <u>Country</u> | <u>Training</u> |
|-------------|--|--------------------------------|----------------|-----------------|
| 1981        | Repa, J. <u>Meta</u> : 26,4  | Vancouver Community College    | Canada         | leg I           |
| 1982        | Arjona, E. <u>ATA Survey of Am. Institutions of Higher Ed. Offering Training in T and I</u> , (Croton-on-Hudson: ATA)              | Georgetown Univ., etc.         | USA            | gen T I         |
|             | Coveney, J. <u>Multilingua</u> : 1,1   | Various British Institutions   | UK             | gen T I         |
|             | Coveney, J. <u>Incorporated Linguist</u> : 21,2  | Bath Univ.                     | UK             | gen T I         |
|             | Siple, L. <u>Interpreter Training Programs: Resource Guide</u> (Silver Spring: Registry of Interpreters for the Deaf Publications) | Various American Institutions  | USA            | gen I           |
| 1983        | Coveney, J. <u>Channels</u> : 1,4  | Bath Univ.                     | UK             | gen T I         |
|             | Fraser, J. <u>Incorporated Linguist</u> : 22,2   | Heriot-Watt Univ.              | UK             | gen T I         |
|             | Kharma, N.N. <u>AILA Colloquium</u> , Saarbrücken  | Kuwait Univ.                   | Kuwait         | gen T I         |
|             | The Editor, <u>Language Monthly</u> : 2  | Peterborough Technical College | UK             | gen I           |
|             | Napthine, A., in C. Picken, ed. <u>The Translator's Handbook</u> (London: Aslib)   | Various Institutions           | UK             | gen T I         |
|             | Popovič, A. <u>AILA Colloquium</u> , Saarbrücken   | Pedagogical Faculty, Nitra     | Czechoslovakia | lit T           |

Contd.



Table 2-3 (contd.)

| <u>Year</u>  | <u>Source</u>                                | <u>Institution</u>   | <u>Country</u> | <u>Training</u> |
|--|--|----------------------|----------------|-----------------|
| 1983   | Teuscher, G. AILA Colloquium,<br>Saarbrücken | McMaster Univ., etc. | Canada         | gen T           |
|  | Tobin, Y., AILA Colloquium,<br>Saarbrücken   | Ben-Gurion Univ.     | Israel         | lit T           |
| <p>Training: gen — general, including commercial and diplomatic<br/> bib — biblical lit — literary<br/> leg — legal sci — scientific and technical<br/> jou — journalistic tt — translation theories<br/> T = translating I = Interpreting</p> |  |                      |                |                 |

Note: The addresses of most of the institutions mentioned above, together with other relevant information, can be found in Chapter 4 of S. Congrat-Butler, ed. Translation and Translators: An International Directory and Guide (New York and London: R.R. Bowker, 1979). Publication details (names of article, page numbers, etc.) of the 'source' can be found in the bibliography in Appendix 1.

on specific regular programmes. Some of them describe more than one school in the same paper, and some papers report on the same school. Institutions in twenty-three countries are covered, mostly in Europe.

Geographically, apart from seven papers on Austral-Asian schools, two-thirds of the works describe European programmes, and one-third of them describe North American programmes. Canada is the country with by far the most reports (seventeen in all), followed by the USA (16), UK (16), Switzerland (9), and Holland (7). (All are listed in Table 2-3.)

Over half of the schools described train translators as well as interpreters (separately or together). Some train translators only. Schools for interpreters only are comparatively few.

It is not easy to categorize the programmes according to subjects or areas. On the whole, most of them train 'general' translators and interpreters (with some specialization). A few train biblical, journalistic or legal ones only. Recently, specific courses on translation theories have been introduced.

(A few works include lists of T/I schools all over the world. Among the more complete and up-to-date ones are Caillé (1974), Congrat-Butler (1979), Arjona (1980) and Naphine (1983).)

## 5. Bibliographies of Translation Teaching

Bibliographies of TT are comparatively recent creations. Among the collection of TT literature discussed above, there are eight which contain bibliographies of TT. They are published between 1973 and 1982:

1. International Bibliography of Translation (Van Hoof 1973). Chapter 3 on TT contains 266 entries under four headings: 'Training of Translators', 'Translator's Institutes', 'Methods, Curricula, Examinations', and 'Translation Manuals'. These works are published in various European languages. As the compiler apparently takes a broad view of the scope of TT, many works cited have little direct relevance to T/I training, but discuss T/I in general instead.

2. 'A Babel Bibliography: Schools and Training of Translators' (Rado 1975). A list of 29 articles which appeared in Babel, mostly in English. Some are reviews of books on TT.

3. 'A Basic Bibliography of Books on Translation Studies, 1956-1976' (Holmes 1978). Section 4.1 on TT consists of two entries, but there are also TT works cited in other sections.

4. 'Travaux de recherche enterpris à l'ÉSIT, Paris (fin Novembre 1978)' (AIIC 1979b). Lists six doctoral works on various aspects of T/I, some of which are relevant to TT.

5. ECCE Translator's Manual: An Annotated Bibliographical Handbook on English-Chinese Chinese-English translation with documentation and Organization Information (Deeney/Chau 1980). Section E of the bibliography contains thirteen annotated entries on TT. One of them was published in Chinese, the rest in English.

6. 'The Didactics of Translation and Interpretation: An Annotated Bibliography' (Roberts/Blais 1981). By far the most informative bibliography available, though there is an emphasis on Canadian contributions, some of which are not easily accessible outside Canada. It contains 88 entries, with a French summary of each. Only material published in French and English is considered. The entries are carefully classified.

7. Übersetzen und Fremdsprachen Unterricht (Bausch/Weller 1981). Contains some works on TT.

8. 'Bibliography: Training' (The Editor, Channels 1982). A list of thirteen works on TT, published in English, French, German and Russian.



## LANGUAGE STUDIES, TRANSLATION STUDIES, AND TRANSLATION TEACHING

### 3.1 The Relation Between the Three

#### 3.1.1 Translation Teaching as 'Applied Translation Studies'

As reported in the last chapter, TT, like translating itself, has yet to form anything like a full and coherent account of its practice, let alone a unified theory of it. Also, like translating, TT is highly 'context-dependent', as factors like the students' quality and market demands override ideological convictions on the part of the translation educator.

Even so, local 'contexts' apart, how TT is carried out ultimately depends on the translation educator's conviction of what translation is about, or is. The latter falls within the scope of translation theories, which inevitably shape the philosophy of the translation educator in his work, even when translation theories are not explicitly taught (the decision not to teach it is itself part of that philosophy of translation).

Thus, in a sense, all translation theories are TT theories. After all, translation theories are but insights accumulated systematically. They should, if anything, help one to understand better how to translate. From this viewpoint, translation theories are by nature didactic. It is therefore not surprising that the theory and practice of TT usually reflect the current view on what translation is about.

It can be misleading to talk about 'translation theories' as such, as if there are properly developed theoretical models or entities carefully considered by practitioners. In fact, in recent years, one is repeatedly reminded that there are, after all, no significant translation theories.<sup>1</sup> The very existence, possibility and value of translation theories have been thrown into doubt (Newmark 1981: ix, 19; Steiner 1975: 279).<sup>2</sup> This does not imply, though, that there is a lack of serious, albeit unsystematic, contemplation and explanation of the problems of translation

(Wilss 1982: 51-53). These insights can be grouped under the heading of 'translation studies', and this is the label that is used throughout this chapter.<sup>3</sup>

As reported in 2.2.1.3, there are translation educators who are sceptical of theories, and insist on practice and 'practical' training (e.g. Ferenczy 1977). At the other end of the continuum, there are also TT programmes with heavy emphasis on translation theories (e.g. Keiser 1969). It is probably accurate to generalize that the direct and indirect influence of translation theory on TT has been increasing in the past decades, as translation theory is becoming more sophisticated. Though it must be a gross exaggeration to describe TT as 'applied translatology' or the pedagogical application of translation studies, it is perhaps fair to expect an exceptionally close link between the two.

### 3.1.2 Translation Studies as 'Applied Language Studies'

Just as how one teaches translation depends very much on one's idea of what translation is, how one translates depends very much on one's idea of what language is. Translators work with languages. Language is the medium the translator works on, and so logically it must be a primary concern of translation studies, as Nida points out:

Anyone involved in translation...must inevitably be concerned with theories about language, since these influence so greatly people's views about the legitimacy of certain translation principles and procedures. (1972: 301)<sup>4</sup>

Similarly, Catford begins his famous study by underlining the link between translation and language:

Translation is an operation performed on languages: a process of substituting a text in one language for a text in another. Clearly, then, any theory of translation must draw upon a theory of language -- a general linguistic theory. (1965: 1)

As described in 3.2 below, nearly every one of the 'modern' translation theorists are linguisticians, while every one of the 'pre-



scientific' translation theorists are men-of-letters (cf. Newmark 1981: 8). This is the best witness to the strong tie between language studies and translation studies.<sup>5</sup> As J.G. Ebel pointed out in 1968, 'Contemporary linguistics and the modern theory of translation have profound affinities' (1968: 50, emphasis added).<sup>6</sup> For many, translating itself is an application of linguistics (see Kelly 1979: 2).<sup>7</sup> Some theorists such as Catford, Nida, Reiss, R. de Beaugrande, to name just a few, have applied the current methodology of language studies directly to translation studies, and have developed original translation theories based on them (a more detailed account follows in 3.2), thus L. Kelly's pronouncement: 'Translation theory has always been a branch of applied linguistics' (1979: 65, also 2). So, to a great extent, modern translation studies are one of the consumers of modern language studies. For many, translation theory is a species of applied linguistics, a younger brother to language teaching, the more 'legitimate' heir (Pinchuk 1977; Nida 1975b: 95; Vermeer 1978; Stein 1980; Wilss 1969: 1-2, 1982: 58-63).

Not everyone agrees. It is possible to argue, as many do, in one of the following ways:

(a) Translation studies should not be seen as a subordinate to linguistics, since the two enlighten each other mutually. ('Rather than being only the recipient of benefits from new developments in linguistics, translation theory has been able to make certain significant contributions to the understanding of language structure and functioning' (Nida 1974: 1045, and similar views are expressed in Nida 1969: 495, 1975b: 95 and Vinay/Darbелnet 1958: 24)<sup>8</sup>.)

(b) Translating is not exclusively or even primarily a language activity (e.g. Firth 1957; Snell-Hornby 1983, see 3.2.3.2 below).

(c) Though translating is primarily a language activity, linguistics is less relevant than other disciplines (such as semantics and semiotics, see Newmark 1981: 5, or literary studies, see Steiner 1975, quoting Meschonnic in the frontispiece).<sup>9</sup>



(d) Linguistics cannot be applied beneficially to translation studies (see, e.g., Newmark 1980b: 1-2). As Kelly pointed out, important as GTG is in modern language studies, very little work relevant to translation theory has come from it (1979: 23). N. Chomsky himself denied this possibility by saying that 'the existence of deep-seated formal universals...implies that all languages are cut to the same pattern, but does not imply...that there must be a reasonable procedure for translating between languages' (1965: 30).<sup>10</sup> Due to methodological problems, structural linguistics can never found a theory of translation (Despatie 1967: 65; Wilss 1982: 79).<sup>11</sup>

(e) Translation studies go into areas beyond any linguistics (Newmark 1981: 37).<sup>12</sup>

(f) Neither translation nor TT can or should be 'scientific', susceptible to inductive generalization, prediction and falsification by counter examples, thus they are incompatible with the scientific orientation of linguistics (Beaugrande 1978: 8; Steiner 1975: 273; Newmark 1981: 113).

Despite these denials, it is obvious that translation studies consistently reflect the current trend of language studies. In the philological era, for example, translation studies were predominantly philological in outlook. When Chomskyan grammar prevailed, translation theorists tried to apply transformationalist ideas to translation studies. After the advent of text linguistics, there appeared text-based translation theories. These, and similar parallels between current views on language and translation, are described in 3.2 below.<sup>13</sup>

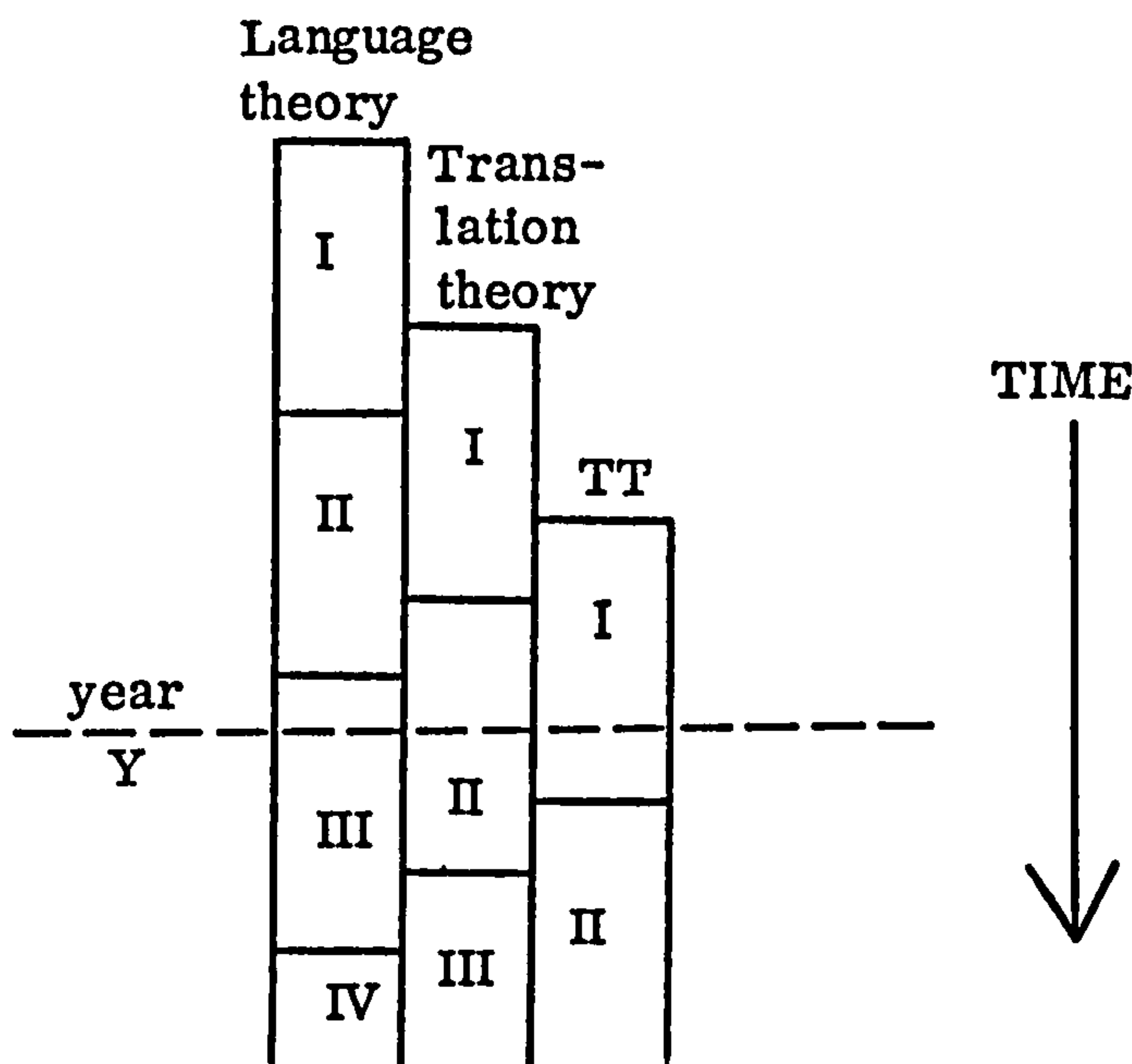
### 3.1.3 The Double Time-Lag

As established in 3.1.1 and 3.1.2, an analysis of language studies, translation studies, and TT will expose parallels between language studies and translation studies, as well as between language studies and TT. Since TT 'applies' translation theories, and it takes time for the latter to spread and be assimilated, there is a time-lag between the exposition of a translation

theory and its realization or adaptation in TT. Similarly, a language theory takes some time to find its way into translation theories.

Thus, there exists a double time-lag in the relation among language theories, translation theories, and TT. This is shown in simplification in Fig.3-1:

Figure 3-1: The Double Time-Lag



at a given time year Y, while language theory has evolved to a further stage III (or 'third generation'), current translation theories tend to be based on stage II (second generation) language theories, while concurrent TT<sup>14</sup> is often based on translation theories which are in turn based on language theories of stage I (first generation).

In the real world, naturally, things are never so neat and clear cut. Language theories, translation theories and TT theories develop at different paces, and the relation between them is seldom one way influence. There is inevitably overlapping of stages. Nevertheless, the general pattern holds true, as these stages are illustrated in 3.2.

### 3.2 Four Stages of Theories and Application

It is beyond the scope of the present study to propose delineation of the stages of development of language studies and translation studies. However, to show their relationship with TT, one cannot but highlight a few eras, or stages of evolution, to demonstrate the common elements in language theories, translation theories, and TT.

For the present purpose, four stages are identified: in chronological order, the Pre-Linguistic, the Formal Linguistic, the Ethno-Semantic, and the Text-Linguistic. Such delineation is made for the sake of comparison, and is therefore not always the same as those of other authors (e.g. Bolinger 1968: 184-212; 1975: 506-54 on language studies, and Nida 1974 and 1976; Steiner 1975: 236-38; Ludskanov 1975: 8, note 1; and Vinay 1975 on translation studies). It must be emphasized that this division of stages refers only to the main trend of the respective fields, which is not always distinct, and is always controversial. There are bound to be important theories or schools of thought which do not fit in, and are therefore not properly covered. Even so, that should not seriously affect the comparison made below.

#### 3.2.1 The Pre-Linguistic Stage

##### 3.2.1.1 Language Studies

Linguistics as a discipline in its modern form evolved from philology. This came about during the early years of the present century, when attempts were made to develop the study of languages scientifically. Until the establishment of this discipline with the efforts of such prominent scholars as de Saussure and Bloomfield, languages were studied in the 'philological' way. To demonstrate the link with concurrent translation theories, it is useful to highlight a few characteristics which language studies of this era had in common (on these points see Lyons 1968: 38-52; Toury 1980: 16; Bolinger 1975: 513-14; Despatie 1967: 26-27):



1. Studies of language concentrated on the written word rather than the sound. The written record of spoken events was taken as the primary source of examination.
2. No distinction was made between langue and parole.
3. There was a heavy emphasis on the diachronic study of languages and the evolutionary relations of various languages, at the expense of synchronic description of individual languages.
4. It was assumed that there exists a universal grammar to which all languages take as a model, and against which all languages are to be assessed. (For centuries the model was Greek grammar, studied directly or indirectly through its Latin adaptation.)
5. The attitude was prescriptive rather than descriptive.

### 3.2.1.2 Translation Studies

Until the impact of formal grammar, translation studies were conducted with more or less the same assumptions and attitudes as those described above. Also referred to at times as the 'philological' view of translating, 'pre-linguistic' discussions of translation problems share the following features which are not at all common in later theories (on these points see Kelly 1978: 2; Toury 1980: 17; Nida 1974: 1046, and 1976: 67-69; Newmark 1981: 4; Despatie 1967: 22-23; Savory 1957: 48-49; Bassnett-McGuire 1980: 70-71; Steiner 1975: 236-39; Wilss 1982: 28-29; Lefevere 1980: 153-58; Jumpelt 1959: 107; Holmes 1979: 57):

1. The written form of language was regarded as the primary source of examination. Translation was almost exclusively studied via comparing and contrasting the SLT and the TLT.
2. No distinction was made between langue and parole. Parole was practically ignored.
3. Discussions on translation concentrated on the belles lettres, especially poetry. There was disproportionately low interest in other

aspects such as scientific-technological, commercial and diplomatic translating.<sup>15</sup>

4. Discussions on translating concentrated on the rendering of highly accredited SLT (such as the Bible and Shakespeare's works) from a highly developed culture to a supposedly inferior one (e.g. from English to an African language, or from one supposedly highly developed culture to another (e.g. from Chinese or Greek to English). Discussions on translating out of supposedly less developed cultures were rare.

5. There were a few current themes or controversial subjects, which were argued over and over down the centuries. The most popular of these include (a) whether translations should be free or literal; (b) whether poetry should be translated by poetry or prose; (c) whether translating is an art or a science; and (d) whether translation (i.e. the translation of belles lettres) is after all possible.

6. There was a preoccupation with the aims and results of translating, little attention was paid to the linguistic operations involved.

7. There was a heavy prescriptive tone. The theories put forth are mainly normative: they tell the reader how he should translate rather than how people do translate.

To list the contributors to this philological stage of translation studies almost amounts to listing all the writers on translation from the very beginning up to recent times. In describing this pre-linguistic period, Newmark cited the following works as representative: Cicero (55 BC), St Jerome (400), Luther (1530), Dryden (1684), Tytler (1790), Novalis (1798), Goethe (1813), Schleiermacher (1813), Humboldt (1816),<sup>16</sup> Schopenhauer (1851), Arnold ([1865] 1928), Nietzsche (1882), Croce (1922), Benjamin (1923), Belloc (1924), Ortega y Gasset (1937) and Valéry (1946). With the exception of Humboldt, all of them were men of letters (Newmark 1981: 4).<sup>17</sup>

Long after the philological approach to language studies was



pushed out of the main stream earlier in this century, this approach to translation studies continued to dominate the scene, as Nida (1974: 1046) pointed out:

...even since 1945 most books and articles on translation have been essentially philological rather than linguistic in orientation. For example, in the volume edited by Brower (1959) most of the articles represent a philological rather than linguistic outlook. Similarly, ...Cary and Jampelt (1963) is overwhelmingly philological in point of view, as is Babel, the journal of the International Federation of Translators. Books on the art of translation of such persons as Manrique and Gómez (1954), Silveira (1954), and Savory (1957) all follow essentially the philological tradition reflected in the perennially reprinted book by Tytler (1790).

### 3.2.1.3 Translation Teaching

As reported in Chapter 2, serious attempts to describe, analyze and theorize TT did not come about until very recently. It was only natural that a certain degree of professionalization in translating was established before TT begins to become professional. Since not many T/I course descriptions were published before 1955, and there were even less discussions on TT before the advent of structural linguistics, it is difficult to ascertain how TT was conducted in the 'philological' era.

Nevertheless, it is possible to identify philological elements in didactic works on translating. There was no lack of works on how to translate, predominantly, if not exclusively, based on pre-linguistic views on language and translating. They share these features which are not at all common in later works:

1. The written form of language was regarded as the primary source of examination. Translation was almost exclusively discussed in terms of rendering one printed work by another.

2. Little distinction was made between langue and parole. Parole was usually ignored. (This is particularly true of translator training, less so in interpreter training.)



3. Discussions concentrated on the belles lettres. Examples were mostly drawn from literary sources, particularly classical texts. There was disproportionately low interest in other aspects, such as scientific-technological, commercial and diplomatic translating. (This is particularly true of translator training, less so in interpreter training.)

4. It was assumed that there exists a universal grammar which all languages take as a model, and against which all languages are to be assessed. Thus translating was taught as a transference of one code into another in accordance with the laws of that grammar.

5. The attitude was prescriptive rather than descriptive. The emphasis is on how translating should be done, rather than on how it is done.

Most, if not all, of these characteristics are evident in the TT theories discussed under the Traditional Grammar method introduced in 4.2.1.1 below. As described in that subsection, this method, based on traditional grammar, and in many ways parallel to methods of FLT based on traditional grammar, has dominated the main trend of TT until about the early sixties, when translation theories based on formal grammar made their entry in TT.<sup>18</sup>

### 3.2.2 The Formal Linguistic Stage

#### 3.2.2.1 Language Studies

The use of such a term as 'formal' can be highly confusing and misleading. It has been used in different contexts in linguistic discourse in opposition to informal, intimate, notional, semantic, substantial, substantive, and others, not to mention the related concepts of form (in opposition to matter or meaning) and formalism. In the present discussion, this term 'formal' is used in the Chomskyan sense, an equivalent to 'formalized' or 'explicit', in contrast to 'informal' or 'intuitive' (cf. Lyons 1968: 136-37).

Generally speaking, the label 'formal linguistics' is employed in this thesis to apply to all those schools and theories which endeavour to study language positively but deliberately exclude the dimension of 'meaning' (Despatie 1967: 62; Beaugrande 1978: 9). A large number of linguisticians of different persuasions can be grouped under this banner, but few are as outstanding and as 'pure' as Bloomfield and the early Chomsky.

Again, for the present purpose, it is useful to highlight a few characteristics these theories have in common:

1. Language is studied as a structure with levels and inter-related parts. The 'meaning' of individual parts can only be ascertained in their paradigmatic and syntagmatic relation to the whole system.
2. There is little attempt to link such 'meanings' within the language system to actual language use in the outside world. The latter is considered the business of semantics which is excluded from linguistics proper. Linguistic concerns are confined to the study of idealized constructions.
3. The attitude is descriptive rather than prescriptive.

### 3.2.2.2 Translation Studies

Perhaps one of the most significant contributions of modern linguistic science to the field of translation has been the liberation of translators from the philological presupposition of the preceding generation. (Nida 1964: 21)

After the Second World War, insights of formal linguistics gradually found their way into translation studies. Such influence is evident in an increasing number of theoretical discussions in the fifties and sixties.<sup>19</sup> Aspiring to be scientific, these theories share the following characteristics (on these points see Despatie 1967: 70; Nida 1976: 69-75; Wilss 1982: 65; Lefevere 1980: 154):

1. Translating is regarded as primarily, if not exclusively, a

process of interlingual code transfer. Emphases are laid on the comparison and contrasting of the structures of the two languages involved (rather than a comparison of literary genres and stylistic features).

'Meaning' is discussed in terms of the paradigmatic and syntagmatic relation to the respective systems.

2. There is little attempt to link such 'meanings' within the language system to actual language use in the outside world. In the pre-occupation with cognitive examination of the structures, the pragmatic dimensions of language use is neglected.

3. It is assumed that there is some pre-existent 'message' with an independent meaning of its own which can be expressed in one code or another. Translation is a purely linguistic operation.

4. The attitude is descriptive rather than prescriptive.<sup>20</sup>

An historical account of formal linguistic translation theories should begin with the early Nida. In a paper in 1945, he explained that the differences which exist between languages and the resultant adaptations that must be made because of these differences include phonological, morphological, syntactic, and lexical factors (1945: 203-6). He also laid down principles of bible translating in terms of formal correspondence between languages (1947). Later, C.F. Hockett (1954) proposed considering 'immediate constituents' as basic units of translation. J-P. Vinay and Darbelnet (1958) made a detailed but predominantly formal linguistic comparison of French and English, a pattern which was later repeated in other language pairs (e.g. Malblanc 1961, and Truffaut 1968 -- French and German, Friederich 1969 -- English and German).<sup>21</sup> For the translation educator, the significance of this stylistique comparée method lies in the fact that it is highly pedagogical, or at least apparently so (see 3.2.1.3 and 4.2.1.1).<sup>22</sup> A.B. Fedorov (1958, 1968) attempted to combine insights derived from philology and modern linguistics, and made use of them in the study of translating. Many contemporary translation theorists were influenced by him, including E. Cary (1956, 1957, 1962) and



R.W. Jumpelt (1959a, 1961) (Nida 1974: 1047; Newmark 1981: 9; Beaugrande 1978: 11-12).

In terms of methodological 'purity' and fervour in applying structural linguistics to translation, Catford (1965) is probably unequalled. He examines the process of translating on four planes of language distinguished by J.R. Firth and M.A.K. Halliday (namely, the phonological, graphological, grammatical and lexical), and develops a 'scale and category' model as a basis for a structural approach to translating. He categorized translation shifts between levels, structures, word-classes, units, and systems (Nida 1974: 1047-48; Newmark 1981: 9; Wilss 1982: 66-67; see also 4.2.1.2).<sup>23</sup>

When transformational grammar attracted the interest of linguists in the sixties, translation theorists did not hesitate to apply it to explain the process of translating, and to adapt it in TT. Nida's theory of translating basically rests on (though does not depend on) Chomsky's model of generative grammar. According to him, generative-transformational grammar (GTG) provides the translator with a technique for analyzing the process of decoding the SLT, as well as with a procedure for describing the generation of the appropriate corresponding expression in the TLT (1964: 60). He devised a back-transformation model, consisting of the procedures of analysis, deep-structure transfer, and restructuring, and identifying model kernel sentences as transitional stages between SL and TL structures to explain the process of translating (1969: 483-87; 1976: 71). A host of translation theorists made repeated attempts to apply knowledge acquired in GTG to translation theories, including I.I. Revzin and V.J. Rosencvejg (1964), Vinay (1966), J. Callens (1970), J.B. Walmsley (1970), Van Hoof (1971), O. Kade (1971), R. Montague (1974), and G. Jäger (1975). However, there was little success, as Chomsky predicted (Wilss 1982: 68-70).

It is revealing to note that this climax of interest in applying formal linguistics to translation theories coincides with the world's enthusiasm in

MT. Their mutual influence and support cannot be over-exaggerated. To instruct a machine to translate, a full and explicit account of the process of translating is indispensable. Also, it is necessary to reduce the complicated phenomenon of human language activities to straightforward code formation and deciphering. Such an exclusively linguistic and mechanistic view of translating, which ignores many other dimensions of human verbal communicative acts, is clearly reflected in the formal linguistic theories mentioned above.

Discussions on translating along such lines have carried on intermittently since then in various quarters, long after GTG ceased to dominate the linguistic scene.<sup>24</sup> H.G. Widdowson advocated explorations in the same direction as late as 1979:

At the same time, the fact that translation is possible at all suggests that it should be possible to arrive at a semantic base which would generate a proposition of which all of the sentences cited so far are alternative realizations. I do not wish...to discuss what form such a deep structure should take...but in principle it is possible to conceive of a deep structure which would serve as an underlying propositional reference for the sentences that we have been considering. We might call this (without, however, invoking temporal associations) a kind of 'proto-deep structure'.... (1979: 103)

### 3.2.2.3 Translation Teaching

As reported in 2.2.1.2, translation educators are divided in the debate over whether linguistics is relevant to TT. Some advocate teaching linguistics as such (e.g. Gold 1975; Sager 1969), others are highly sceptical (e.g. Gravier 1978; Jordan 1979). Nevertheless, some of the most influential works on translating published in the fifties and sixties, such as the ones by Vinay/Darbelnet (1958), G. Mounin (1963), Catford (1965), and various writings of Nida, are very much formal linguistics oriented. The emphasis is on the process of translating rather than on how it should be done. The application of contrastive grammar in TT and FLT has given rise to various pedagogical strategies, such as the

'back-transformation' method, the 'grammar-translation' method, and the 'multi-lateral comparison of translations' (Wilss 1982: 61). Walmsley (1970) has advocated the use of transformational theory in the teaching of translation techniques. With the tremendous faith in the prospects of MT in that period, contrastive linguistics gradually gained a stronghold in many a T/I programme curriculum, primarily in the formal studies of the characteristics (i.e. comparative grammatic features) of the SL and TL. These TT theories are introduced in 4.2.1.2 under the Formal Linguistics method, where examples of formal linguistic TT are cited.

Even so, it seems that translators, being a-theoretical by nature (until the recent generation, nearly all translation educators were themselves practising translators and interpreters), had not been carried away by the current optimism in formal linguistics. Never having lost sight of the importance of meaning outside idealized constructs, they were sensible enough to demand attention to semantics. Hence their readiness to assimilate insights from that area, as described below.

### 3.2.3 The Ethno-Semantic Stage

#### 3.2.3.1 Language Studies

One of the most significant changes in modern linguistics is the reinstatement of meaning into its proper sphere of interest in the early sixties (Dinneen 1967: 295). While Chomsky, in his later writings, explained meaning in formal terms (such as deep structure and transformation) others proposed various theories to describe it, such as J.J. Katz and J. Fodor (1963), C.J. Fillmore (1968) and K. Pike (1967). Different as they are in their means of explaining meaning, they share the endeavour to tackle the problem by fairly formal means.

In a different sphere, the studies of prominent anthropologists such as Boas, Lévi-Strauss and Malinowski had reminded the linguisticians of the cultural dimension of meaning in language. Social anthropology had



further enabled linguists to discard their introvert outlook. Malinowski's ideas had been developed along an empirical line by Firth who, like Bloomfield, was strongly behaviouristic and anti-mentalist.

For the present purpose, it is useful to highlight a few characteristics these theories share:

1. Unlike semantics earlier in this century, the study of semantics is synchronic rather than diachronic.
2. They accept meaning as a legitimate, even indispensable, part of the study of language.
3. They see meaning not merely in terms of structural relations within a code system, but also in social and anthropological contexts (though also in structural terms).

Though perhaps not as influential as other trends (such as formal linguistics and text linguistics) within the world of language studies, these ideas had a very strong impact on translation studies.

### 3.2.3.2 Translation Studies

The history of culturally-oriented translation theory can be traced back to Humboldt, who wrote the earliest significant work in anthropological semantics (1836; see Nida 1964: 5). He observed that the difference between languages is 'not one...of sounds and signs but rather a difference in the view of the world itself' (quoted in, and translated by Wilss 1982: 34). With the revival of interest in meaning among the linguists, translation theorists also began to examine meaning seriously and scientifically. As early as 1935, Firth declared that 'The whole problem of translation is in the field of semantics' (1957: 32). Semantics was studied from various viewpoints, but it was the cultural rather than the formal aspects that attracted more attention in translation studies.

Although J.B. Casagrande declared in 1954 that 'one does not translate LANGUAGES, one translates CULTURES' (1954: 338; see 4.2.2), the

cultural element in translating was seldom touched upon in translation theories until the early sixties, strange as this may appear with the benefit of hindsight. Nida's two monumental works in 1964 and 1969 were among the first to place ethno-semantic concerns in the forefront. Since then, culture has been considered by many as one of the two dimensions of translating, alongside language. A fair number of writers have described the problems of meaning in cultural terms, and Bible translators in different parts of the world were among the most interested (see 4.2.2). These works share the following characteristics:

1. They see meaning not merely in terms of structural relations within a code system, but also in social and anthropological contexts. The latter are at times emphasized out of proportion (at least in the eyes of some).
2. The debate over translatability is reopened, this time revolving around the Sapir-Whorf hypothesis (see 4.2.2.1). Intranslatability is associated with cultural determinism, while translatability is associated with universalist views.
3. Compared with 'grammatical' translation discussions (both traditional and formal) these ethno-semantic studies are more open-ended. Solutions offered are made in strongly tentative and relative terms (Despatie 1967: 44).

Relating to the ethno-semantic approach, Nida (1964) proposed various methods to tackle meaning, among which componential analysis and back-transformation are the most important. Componential analysis as a technique to explore lexical meaning had been developed by, among others, F.G. Lounsbury (1956), W.H. Goodenough (1956), E.H. Bendix (1966), J.A. Goss (1967) and R.E. Elkins (1968) though none of them discussed its relevance to translating more extensively than Nida (1964, 1974, 1975a), who distinguished between common components, diagnostic components and supplementary components, as well as linguistic and encyclopedic meaning (Nida 1974: 1052; Nida/Taber 1969: 56-90). The studies

on folk taxonomic by anthropologists such as H.C. Conklin (1955, 1962) also greatly influenced translation theories.

Ethnological interests also contributed to translation theory in another area: the actual treatment of ethnographic documents. Casagrande (1954) and C.F. Voegelin (1954a and b) both suggested practical means for doing this (Nida 1974: 1053; Gregory 1980: 455-59). Vinay and Darbelnet, in their classical work on stylistique comparée (1958), compared the cultural patterns of language use in different languages, and thereby combined interests in culture with sociolinguistics and stylistics (see footnote 22).

A detailed theoretical analysis of ethno-semantic translation theories can be found in 4.2.2 under the Ethnographic-Semantic and Dynamic-Equivalence methods of TT.

### 3.2.3.3 Translation Teaching

As reported in 2.4, most of the formal T/I training practised in the West past and present is confined to a few European languages with a relatively similar cultural background. The only notable exception is the training of Bible translators who have to work in 'exotic' cultures. It is not surprising, therefore, that cultural problems in translating were on the whole neglected until the Bible translators saw them as real obstacles. Nida (1964) and Nida/Taber (1969) immediately became the basis of TT in Bible translation programmes (Bradnock 1964; Babut 1971), where ethno-semantic concerns in translating became a centre of attention. As reported in Chapter 2, institutionalized teaching of the SL culture, or even the TL culture (the learner's own), is becoming a standard ingredient of the curricula in many translation institutes. Also, in terms of teaching techniques, ethno-semantic approaches such as componential analysis, folk taxonomies, and role playing introduced in 2.3.1 are now widely used. (Contents of cultural TT are laid out in 4.2.2.1 and 4.2.2.2.)



### 3.2.4 The Text Linguistic Stage

#### 3.2.4.1 Language Studies

One of the most significant changes in modern linguistics is the gradual shift from linguistique de la langue to linguistique de le parole. There has apparently been a general trend to expand interest from the empirical and (i.e. phonology and syntax) towards the less tangible area (e.g. semantics, philosophy) along the empirical -- metaphysical continuum, especially after Chomsky. The field of interest has gradually widened from the micro level -- from the phoneme via the word, phrase, and sentence to the text (see e.g., Snell-Hornby 1983). Ethno-semantic language studies are one attempt in the shift towards tackling 'meaning' in language, while explorations in other areas followed. (As shown in the rest of this chapter, exactly the same pattern -- the broadening of interest towards the less tangible area -- is found in translation studies and TT.) The emphasis on parole has become all the more obvious with the vigorous development of text linguistics since around 1970. Within its boundary, various research areas, including text typology, text grammar, text theory, and text analysis, have attracted a great amount of enthusiasm.

The common feature of these studies is the abandoning of the previous preoccupation with minimal units or isolated sentences, and the recognition of the text as the proper unit of attention. As H. Rieser points out: 'Thus genuine research into text linguistics starts where sentence grammar fails to provide adequate explanations for linguistic phenomena' (1978: 9). It is, therefore, no coincidence that both the rise of text linguistics and the subsidence of the MT euphoria (see 3.2.2.2) took place at the same time (in the late 1960s).<sup>25</sup>

Within this rapidly developing research work, it is useful to distinguish two large areas, each with its specific methodology and area of interest: 'linguistic' (or co-textual) text research and 'communicative' (or contextual) text research. The former is developed from literary criticism, rhetoric, stylistics, discourse analysis, and related disciplines,

while the latter can be regarded as an heir to pragmatics, sociolinguistics, and related disciplines (Beaugrande 1980: xi-xiii; Rieser 1978: 6-18; Wilss 1982: 114; Beaugrande/Dressler 1981: 21-18).

Text-based language studies in modern times can be traced back to Z. Harris (1952), who proposed a method of 'discourse analysis' on the principle of distribution of morphemes in texts according to 'equivalences'. Later, E. Coseriu (1955-56) emphasized the techniques of the speaker for converting linguistic knowledge into linguistic activity, and, based on K. Bühler's 'organon model', drew up an elaborate classification of 'settings' (see Schmitt 1982: 98; Kelly 1979: 68ff). Around 1968, linguisticians working mostly independently of each other converged on the notion of 'linguistics beyond the sentence', among them were K-E. Heidolph (1966), Pike (1967), R. Crymes (1968), S. Dik (1968), R. Harweg (1968), R. Hasan (1968), B. Palek (1968), H. Isenberg (1971), and W. Kock (1971), each of whom contributed original ideas from various standpoints. As dissatisfaction with formal treatment of meaning in grammar of the dominant 'transformational' methods grew, alternative theories of language (rather than revisions of older theories) soon appeared. Among this new generation of text linguisticians were J. Petöfi (1971), T. van Dijk (1972) and W. Dressler (1972). All through the seventies, there were inter-disciplinary efforts to explore along text linguistic lines, with sociologists, computer scientists, psychologists, among others, participating and contributing to the understanding of human language in terms of texts and contexts.

Again, for the sake of comparison, it is useful to highlight a few characteristics these theories share (on these points see Bassnett-McGuire 1980: 79):

1. The text is regarded as the relevant unit for examination.
2. Meaning is studied in relation to co-text and context.
3. Efforts are made to discover recurrent patterns of structure common among texts of the same type.

4. The place of the reader, as a producer rather than the consumer of the text, is re-evaluated.

#### 3.2.4.2 Translation Studies

Until very recently, Western translation theories paid little attention to the interdependence between the SLT and transfer methodology -- with the exception of Jerome, who was among the first to identify the features of various types of texts, and Schleiermacher, who explored the objectives a translator should pursue in his approach to his text. Earlier in the twentieth century, Bloomfield recognized the necessity of involving the 'real world' in interpretation, and Firth emphasized 'the context of situation'. Among the earliest theorists who attended to context are Vinay and Darbelnet (Boecker 1973: 29-30). Though their approach (1958), under the name of 'stylistique comparée' is primarily Grammatical, they did devote a considerable portion of their efforts to context (see 4.2.3). Ure (1964) was among the first translation theorists to classify translation and discuss translatability in terms of text (text types, 'forms of presentation', intention, etc.) and context ('the audience', etc.). Even so, it was not until the sudden upsurge of interest in the text among linguists since the late sixties that translation studies also shifted its attention to this area. Aware of the fact that formal grammar can never account for translating properly as it merely represents the tacit knowledge of an ideal speaker-hearer and is not a theory of performance, translation theorists began to emphasize that translating is, after all, a text-oriented event,<sup>26</sup> and developed new theories aspiring to be scientific with the following characteristics (Lefevere 1980: 154-56; Newmark 1973: 17; Beaugrande 1978: 13):

1. The text is regarded as the relevant unit for translating.
2. Translating is not studied as a comparing of two texts, but as a process of interaction between author, translator and TLT reader.
3. The focus of studies of translation is on the strategies of



language use in relation to contexts, rather than text features itself. Emphasis is laid on the ways in which pragmatic features are transposed from SLT to TLT.

4. How to translate depends on the type of text to be translated, as well as the TLT's function.

5. The 'pragmatics' of the SLT is emphasized, and is often given priority over other meanings.

6. The concept of 'equivalence', launched in the mid-sixties, is replaced by that of 'adequacy'.

7. Linguistic definitions of translation tend no longer to be normative. The traditional concept of rendering the information in SLT is abandoned. Instead, translation is seen as a text with certain correspondences with the SLT and also certain derivations from it. The ideal of optimal translation is abandoned.

Among the various areas of interest within text linguistics, the classification of text types has probably been seen as the most relevant to translation studies. A. Neubert (1968, 1980) classified texts according to their translatability, and discussed the relevance of text types to translating. Reiss (1969, 1971) devised a classification of texts according to their function, and identifies and illustrates types like formbetonter texte (form-centred texts) and inhaltsbetonter texte (content-centred texts). Later, she drew the attention of translators to the 'operative text' (1976a), when more and more text linguistic translation theorists preoccupied themselves with studies in scientific-technical translating. Among the latter, the contributions of I. Pinchuk (1977) and G. Thiel (1980) are particularly significant.<sup>27</sup> Since the 1960s, studies in literary translation gradually abandoned their philologic outlook, and began to adopt text linguistic approaches. Levý (1969) proposed a complete theory of literary translation based primarily on a classification of literary genres, and Petöfi (1971) elaborated a complex system for the description of various discourse types. In the late seventies, the scientific study of literary translating along text lin-

guistic lines was vigorous, and the leading figures include Beaugrande (1978), J. Lambert (1978), Toury (1980a),<sup>28</sup> and A. Lefevere (1980) (Wilss 1982: 112-18; Nida 1976: 52-53).

The study of context in human communication, largely ignored by formal linguisticians, was also increasingly emphasized by translation theorists in the seventies. Earlier in the century, Bloomfield (1933) defined meaning of a linguistic form as the situation in which the speaker utters it, and the response it calls forth from the reader. L. Wittgenstein (1958) proposed that the meaning of a word is its use in the language, and Firth (1957) developed the idea of 'the context of situation' in language. J.R. Searle explained that translating is possible because different languages are but different conventional realizations of the same underlying rules (1969: 39-40). The Leipzig School (Neubert, Kade, Jäger, et al.) emphasized the pragmatic (as opposed to cognitive or linguistic) element in translating. Neubert's remarks that a translation is an entirely 'text-induced text' in another unique existential setting, and must therefore be different from the SLT (1980: 24-25), together with P. Newmark's dictum 'context is the overriding factor in all translation, and has primacy over any rule, theory or primary meaning'<sup>29</sup> (1973: 9), sum up the spirit of the age.

#### 3.2.4.3 Translation Teaching

The advent of text-based and context-sensitive translation theorists cannot but remind the translation educator of the limitations of TT along contrastive linguistics lines. Text linguistics is making its impact on TT, as indicated by the direction of some recent works. For example, attempts to develop transfer guidelines for specific text types (Reiss 1972, 1980; Thiel 1974a,b,c, 1975, 1980; Henschelmann 1980; Newmark 1980a) are opening an entirely new field in TT (Wilss 1982: 180). In Reiss' canonical paper on translation pedagogy (1976a), text linguistics, with its various subdisciplines, occupies a considerable area of the proposed curriculum. Wilss (1982), apart from emphasizing the place of text linguistics in the science of translation, also described various TT methods which are text



linguistics oriented. Hatim's work (1982a,b, 1983) is an example of the exploration of the theoretical as well as practical aspects of applying text linguistics to TT. In recent papers, H. Bühler explains the importance of the text linguistic aspect in TT (1983). P. Kussmaul pointed out that translation students must be taught to make their semantic decisions according to the TLT's function (1983). Arguing that 'the didactics of teaching translation competence recommend a primarily text-linguistic approach', K.J. Kuepper demonstrates how the study of coreference of texts is essential to the developing of practical translation strategies (1983). W. Zydatiss demonstrates the application of text typology to translating, and analyzes its implications for translation pedagogy (1983). Recent development of the didactics of literary translation is no less impressive. A. Popovič builds his curriculum on the ideas of the late Levý, and concludes that 'the general methodological basis for training students of translation is the communicational semiotic theory of translation' (1983). Toury applied the notion of 'native translator' in TT, arguing that translating should not be regarded as a mere process, but rather as a full-fledged human activity (1983). Y. Tobin advocates a communicative, reader-oriented approach in the teaching of literary translation, with particular emphasis on stylistic analysis (1983). Sager reflects on the didactic implication of an extended theory of translation, which includes categories of SLT and other elements (1983). Snell-Hornby proposes the employment of concepts of 'dimension' and 'perspective' in training literary translators (1983). Convinced that all translation is text-bound, Neubert describes a text-oriented T/I course, and examines a number of questions related to text linguistic TT, including textual constraints upon the interplay of grammatical, lexical, and stylistic means of expression, semantic vs. pragmatic equivalence in relation to text types, and textual aspects of translation assessment and criticism (1983). H. Niedzielski describes how students can be systematically trained to conceptualize situations, events, or states of affairs described at various lexical, sentential, and textual levels (1983).



These are but a few indications of the spreading influence of text linguistics in TT. With the popularizing works by contemporary theorists like Beaugrande (1978), Wilss (1977, 1982), Dressler (1978) and Hartmann (1980), it is only reasonable to predict that text linguistics will establish its place in the translation class, just as its predecessors did in language studies.<sup>30</sup>

## MODELS OF TRANSLATION TEACHING BASED ON ASPECTS OF TRANSLATING

### 4.1 'Aspects of Translating' and the Curriculum Content

What should be included in a translation curriculum? What can, or ought to be taught in a translator training programme? As seen in Chapter 2, a large variety of topics and methods have been suggested for TT, while T/I course outlines of different schools show that translation educators are doing different things in class in various parts of the world. Given this situation, an overall picture of the problems involved in TT can be useful -- if only to enable the educator to reassess his own programme by comparing it to what is being done elsewhere. This is the aim of this chapter: to offer a paradigmatic view of the contents of TT, and to examine them critically.

Despite the various constraints on curriculum designing (see 5.3), the content and orientation of a translation programme ultimately reflects the translation educator's philosophy of translating. Consciously or otherwise, what is taught and how it is taught depends on the teacher's idea of what translating is about. It is therefore fruitful to examine the rationale of the curriculum planners, the basic assumptions behind the designs.

From the pedagogical point of view, it can be argued that the contents of all translation curricula can be boiled down to three main areas: the Grammatical, the Cultural, and the Interpretive. These areas, or aspects of translating as they are hereafter referred to, are at the same time the foci of attention of the translator in his work, keys to identify problems in inadequate translations, as well as what can be taught and learnt formally in translating, and should therefore be the main components of translation courses.<sup>1</sup> Analyses of existing translating programmes will show that they are but local formulations which mix various elements belonging to one or more of these aspects of

translating, in varying degrees of emphasis in each, according to the tradition of the school or country, catering for local needs (see 5.3).

To facilitate the conceptualization of the pedagogical relevance of these aspects of translating, each of them is described below under the heading of a teaching model. The term 'model' is used in the present context to refer to different approaches to curriculum planning. On the whole, such usage conforms to D. Crystal's definition:

A model is a detailed and systematic analogy constructed in order to help visualize some aspect of the structure or function of language that is not directly observable, and whose significance might otherwise be missed. In other words, it is intermediate between the very general concept of 'theory' and the highly specific concept of 'hypothesis'. (1971: 114-15)

Naturally, very few teachers today consciously adopt a single model and teach nothing other than the area it covers. Practically all TT is a mixture.<sup>2</sup> The division is a matter of convenience, and thus necessarily artificial, idealistic, and even simplistic.

These three models are described in turn below, accompanied by teaching 'methods' under each. The methods are specific means of application of a particular model, based on particular views or attitudes to the process of translating. They are not meant to be exhaustive, as their description in this paper is used to illustrate the scope and nature of the models. Though they can certainly be utilized in complementary ways in a teaching situation, the assumptions which underlie these models and methods are at times incompatible.

#### 4.2 The Three Pedagogical Models of Translating

I propose to name these models, each of which represents one aspect of translating and TT, the Grammatical, the Cultural, and the Interpretive.<sup>3</sup>



#### 4.2.1 The Grammatical Model

This approach to TT is based on 'microlinguistic' translating theories which regard translating as solely a language operation.

Historically, this approach is the best established, and probably the most often practised until recently, as witnessed by the number of works on translating that are based on such a model. Also, unlike the other two, this model is often associated with FLT.

The distinctive feature of this approach is its association of translating with grammatical transfer, so much so that comparative grammar apparently becomes the only means of TT. Underlying this attitude is the assumption that language is an objective code with a demonstrable structure. The stylistic, personal, mentalistic, intersubjective, or 'existential' dimensions (the basis of the Interpretive Model), and the anthropological-semantic dimension (the basis of the Cultural Model) are ignored or denied. This rejection or denial may or may not be conscious on the part of the translation educator. Every time the student is required to translate separate lexicon or sentence out of co-text or context<sup>4</sup> (for example: '1. This is a red rose. 2. She is my cousin. 3. ...') into another language, such rejection is evident, absurd as it is in the eyes of non-grammaticalist translation educators.

Generally speaking, this approach can be described as anti-mentalistic, rigid, and empirical. Language is regarded as an instrument, purely informational, object-oriented. When translating, one does not consider aims, as interpretation should be literal, and the task is considered a symbol-to-symbol transformation. Linguistic signs are supposed to be essentially objective, enabling a one-to-one, unidimensional matching of codes. This is exactly the view of the semiotic translation theorists, among others, who look at translating in terms of semiotic transfer. A. Ludskanov, for example, defines such a transfer as the 'replacement of the signs encoding a message by signs of another code, preserving (so far as this is possible in the face of entropy) invariant

information with respect to a given system of reference' (quoted in Kelly 1979: 38). In other words, all languages supposedly share a 'common fund of information to be transferred' (Kelly 1979: 38). When translating, one is dealing with langue rather than parole. Usually, the similarities and differences between SL and TL syntax are magnified. The assumption is that language is grammar, translating is the mechanical substitution of lexicon and conversion of syntax.

According to this model, translating is rightfully a branch of applied linguistics. As the scientific study of language, linguistics should provide the insights the translator needs to perform his task well. It was Fedorov the Russian linguist who first emphasized the linguistic aspect of translating. He insisted that translating is a linguistic operation, that linguistics is the 'common denominator', the 'basis of all translation processes' (Despatie 1967: 23).

As language studies went through a process of evolution in modern times, there have been grammatical TT theories based on different kinds of language studies. It is useful to identify two common methods, one based on traditional grammar, the other based on formal grammar.

#### 4.2.1.1 The Traditional Grammar Method

This is basically the adaptation of a method of FLT which is in turn a direct application of what is known as 'traditional grammar'. This grammar is itself based on a theory of language which reigned from the mid-nineteenth century to the mid-twentieth century (Bolinger 1968: 185). This theory

postulated the identity of the human mind, the universality of the forms of thought and knowledge. It assumed that we all had the same way of thinking about the universe, for example about time and space, and that the idea of grammar was to see how these universal notions were classified in a particular language. It also assumed that there existed a 'model' grammar, an exemplary set of categories to classify the forms, and that the task of the grammarian was to find the meanings, in his language, corresponding to those forms and categories. For centuries, the model was the



Greek grammar, studied directly or indirectly through its Latin adaptation. (Despatie 1967: 26-27)

Like its counterpart in FLT, this method is prescriptive, as it accepts the universality of that model grammar (see 3.2.1 and 3.2.2). According to this view, translating is the search for the correct TL equivalent lexicon/sentence via grammar.

A typical example of this method is D.Y. Loh's Translation: Its Principles and Techniques (1958). The author states his position in the Foreword (my translation -- the book is written in English but the Foreword is in Chinese):

The contents of this book are as follows: Chapter 1 discusses the basic principles of translating. Each section in that chapter focuses on one particular aspect. Its purpose is to inform the beginner of the correct concepts of translation work, so that he would not be led to think that translating is a minor skill which can be acquired without proper training. The eight chapters that follow develop these principles, highlighting the similarities and differences of lexicon and sentence pattern between English and Chinese, and pointing out the standard ways of translating....

The division of these eight chapters is not based on the eight parts of speech. Rather, it is based on the needs and convenience of translation work. For example, there is a chapter on 'nouns', another on 'personal pronouns', and another on 'pronouns, adjectives and adverbs'. Since there are no articles in Chinese, there is a special chapter on articles. Numerals are also tricky for the translator, so one chapter is devoted to them.

The contents of these chapters are mostly based on practical experience. They are chiefly contrasts of English and Chinese grammars. Differences and similarities of the parts of speech are pointed out. Emphases are laid on the differences. Sample translations are provided to demonstrate the practical use of translation methods, so that the learner can learn to express the same thinking in two different languages. (Emphasis added.)

Like other grammatical translation educators, Loh regards translating as a 'technique' or 'craft' (though he does not like the label 'skill'). 'Standard ways of translating', 'correct concepts', and 'sample translations' are taken for granted. So are the parts of speech and the possibility of expressing 'the same thinking act in two different languages'.



Translating 'principles' are no more than contrastive grammar, and grammar means lexicon and sentence patterns. Such attitudes prevailed in the majority of the works on TT published in Chinese in the fifties and sixties, as they did in many works of the same period elsewhere. The fact that this fashion is far from dying out is underlined by the publication of P. Sun and S. Fung's Principles of Translation: English to Chinese in 1975 (third impression 1979) by the Chinese University of Hong Kong and used as a textbook there.<sup>5</sup> A table of contents of this book is revealing:

- Chapter 1. Common Nouns
- 2. Proper Nouns
- 3. Personal Pronouns
- 4. Relatives and Interrogatives
- 5. Indefinites
- 6. Articles, Demonstratives, Numerals
- 7. Modifiers
- 8. Tenses
- 9. Passives and Participles
- 10. Conjunctions
- 11. Prepositions
- 12. Idioms
- 13. Meaning, Tone and Such Matters
- 14. Footnotes
- 15. Reference Books

The rationale behind this work is explained in the Preface (my translation):

One cannot translate from English to Chinese if one's understanding of the English language is inadequate. It is because of this that we discuss the parts of speech of English chapter by chapter, paying particular attention to the areas where problems may arise when translating....

One of the most common mistakes in English-Chinese translation is the production of Anglicized Chinese which is awkward if not ungrammatical. This is the result of the translator's ignorance of the differences between Chinese and English grammars. Maybe he is aware of such differences, but fails to break away from the bondage of grammar when translating. This is a mistake most easily made. Many an experienced translator falls into such a trap. (Emphasis added.)

This emphasis on the comparison of the SL and TL grammars was made earlier by V. Procházka:

The art of translation begins only when there is a vivid awareness of the difference in structure between the two languages, a sense for their different functional stratification, and the ability to overcome these differences by one's own expressive devices. ([1942] 1964: 96)

Hence, it is useful for translators to compare the pattern of each pair of languages, for example:

In regard to German, it is above all the different sentence structure, especially the frequent compound sentences with relative clauses; grammaticalized word order;...different use of tense in dependent clauses and indirect speech.

In regard to English, fixed word order, especially the placement of the complement of place and time; the use of the gerund, participles, and progressive tenses.... (Procházka [1942] 1964: 96-97)

A considerable part of Vinay and Darbelnet's Stylistique Comparée du Français et de l'Anglais (1958) is devoted to such comparison of parts of speech. In the chapter 'La Transposition', for example, students are told:

Parler d'espèces, c'est reconnaître implicitement que, dans le rapprochement de deux langues, les mêmes valeurs sémantiques peuvent se cacher sous des espèces différentes. Si le traducteur travaillait sur une langue neutre, uniquement faite de concepts et complètement dégagée des servitudes linguistiques (par exemple, rédigée en formules algébriques ou symboliques), nous n'aurions pas à parler d'espèces et, par conséquent, il n'y aurait aucune transposition à effectuer. On se souvient en effet que la transposition...est un procédé qui consiste à remplacer une partie du discours par une autre sans changer le sens du message.

Mais la réalité que s'offre au traducteur est tout autre: si le message (sens global) de 'He almost fell' est bien équivalent de 'Il a failli tomber', il faut reconnaître que le détail des réalisations diffère considérablement, puisque 'almost' (adverbe) est ici rendu par 'failli' (verbe). Nous sommes là devant le passage d'une partie du discours à une autre; 'almost' et 'failli' appartiennent à deux espèces différentes. (1958: 96)

Loh's course is also conducted in a similar way. The section on 'relatives' goes like this:



In English there are relative pronouns and relative adverbs, which form a very useful and important element in sentence construction. They introduce adjective clauses and join them to the principal clauses. The same element is found in other Western languages, such as Russian, French, etc. It is therefore not very difficult to translate relatives and adjective clauses from one Indo-European language into another, but there seems no such part of speech in paihua or colloquial Chinese. This is the reason why we cannot translate adjective clauses literally from English into Chinese. (1958, I: 66)

There is no lack of works which warn translators of the pitfalls of grammatical non-correspondence across languages. To cite a well-known case:

For example, the phrase 'God and Father of our Lord Jesus Christ' (Ephesians 1.3) can be taken in some languages to refer to two different persons, 'God' and 'Father'. This construction using the word 'and' in Greek and English actually involves two references to the same person, so that in many languages it must be rendered as 'God, who is the Father of our Lord Jesus Christ'. (Nida 1981: 403)

Traditional grammatical TT never dies. It fulfills a need in the training process. Long after traditional grammatical FLT went out of fashion, instructions like the ones described above still play primary roles in some curricula, as exemplified by this 1983 report on the Greek students' difficulties in Greek-English translating:

It must, however, be stressed that the difference in structure necessitates a transformation of the given Greek sentence before it is translated into English: either a transposition of the words may be required, or a change in the tense of the verb, or sometimes the whole sentence must be completely rewritten. (Dimitropoulos 1983: 34-35)

Not surprisingly, this traditional grammatical approach is usually welcomed by those students with little experience in translating, and whose command of L2 is inadequate. Instructions of this kind often make such students feel secure ('Now I know how to deal with conjunctions; next lesson I will learn to translate passive constructions'), though it can be argued that this is a false security, as translating is much more than grammatical transfer.<sup>6</sup>



Though this approach is never abandoned, translation educators were influenced by the growth of formal linguistics which replaced traditional grammar as the mainstream of language studies. The application of modern linguistics to TT gave birth to the method described below.

#### 4.2.1.2 The Formal Linguistic Method

The cardinal differences between traditional and formal (or modern structural) grammars are those that distinguish empirical sciences and humanistic studies. As pointed out in 3.2, while traditional grammar subjectively defines classes and assigns rules for language based on meaning, formal grammar does so objectively based on a structural analysis of the phonology, morphology, and syntax of a language (Dinneen 1967: 166-67).

Like traditional grammatical theories, formal linguistic ones follow an equally 'static' approach, translating langue rather than parole. But unlike their predecessors, formal linguistic TT theories are not bound by the parts of speech and other language-specific modes of description which are recurrent in traditional grammatical discussions.<sup>7</sup> Moreover, prescriptive pronouncements gave way to descriptive exposition.

Like traditional grammatical translation educators, formal linguistic ones are preoccupied with grammar. One can even argue that they are not teaching translating but contrastive grammar. The following extract, taken from a treatise which appeared during the most prominent period of this approach, served as a good illustration of this point:

Many languages have no gender, and those that have find it often useless because it is not semantically consistent, and unnecessarily complicated because it entails concordial agreement of adjectives and nouns. But while most European languages have only two (French, Spanish, Italian) or three (Latin, Greek, German, Russian), Salish, an Indian language of California, has six genders, Navajo, twelve, and some Bantu languages as many twenty-five or thirty.... We generally regard number as necessary, and we are used to distinguishing only between one and more than one. But some

languages, like that of the Tarahumaras in North Mexico, do not distinguish between singular and plural, while Fijian has a four-way system for personal pronouns...and no number at all for nouns. In Bolivian Quechua, the plural suffix -runa is strictly optional. (Despatie 1967: 33)

In his Les problèmes théorétiques de la traduction, Mounin adapted an example from L. Hjelmslev's Prologomena to a Theory of Language (1953: 31-32) to illustrate the linguistic problem of translating in a manner typical of this Formal Linguistic Method:

Qu'on prenne une série d'expressions connues pratiquement comme exprimant des situations synonymes: Fr. Je ne sais pas; Angl. I do not know; All. Ich weiss es nicht; It. Non so; Russe, Ja ne znaju, etc.... Qu'on analyse et qu'on numérote le découpage de ces expressions selon les marques du sens:

|    |  |
|----|--|
| 1  | = je   |
| 1' | = flexion verbale indiquant spécialement la première personne du singulier |
| 2  | = sais   |
| 3  | = négation exprimée en un seul mot   |
| 3  | ...3' } = négation exprimée en deux mots                                   |
| 3  |  |
| 4  | = négation exprimée par un auxiliaire, type <u>do</u>                      |
| 5  | = objet de la négation   |

|       |   |   |     |    |   |
|-------|---|---|-----|----|---|
| Fr.   | 1 | 3 | 2   | 3' |   |
| Angl. | 1 | 4 | 3   | 2  | (si <u>do</u> est analysé comme auxiliaire)                 |
|       | 1 | 3 | 3'' | 2  | (si <u>do not</u> est analysé comme négation à deux termes) |
| All.  | 1 | 2 | 5   | 3  |   |
| Ital. | 3 | 2 | 1'  |    |   |
| Russe | 1 | 3 | 2   | 1' |   |

On aperçoit que le sens est littéralement construit (bâti, disposé, organisé) c'est-à-dire formé de façon différente selon les langues.

Hjelmslev en conclut qu'il existe, à côté de la substance du contenu (postulée comme étant la même dans les cinq énoncés), une forme du contenu qui peut varier et qui varie visiblement en fait, selon les langues. Ici, la même substance du contenu reçoit cinq formes dont aucune ne coïncide avec le découpage des quatre autres. (Mounin 1963: 36-37)

As pointed out in 3.2.2.2, Catford's A Linguistic Theory of Translation: An Essay in Applied Linguistics is representative of this method. Convinced that the theory of translation is essentially a theory of



applied linguistics' (1965: 19), his work includes these chapters:

1. General Linguistic Theory
2. Translation: Definition and General Types
3. Translation Equivalence
4. Formal Correspondence
5. Meaning and Total Translation
6. Transference
7. Conditions of Translation Equivalence
8. Phonological Translation
9. Graphological Translation
10. Transliteration
11. Grammatical and Lexical Translation
12. Translation Shifts
13. Language Varieties in Translation
14. The Limits of Translatability

Catford explains his rationale of such arrangements in his Preface:

Since translation has to do with language, the analysis and description of translation processes must make considerable use of categories set up for the description of languages. It must, in other words, draw upon a theory of language -- a general linguistic theory. (Emphasis added)

(For a more detailed description of formal linguistic TT, especially of the contribution of Nida and Catford, see 3.2.2.2).

Although this formal linguistic approach pays a fair amount of attention to the formal aspects of language, i.e. contrastive grammar (e.g. the equivalence-probability of the equivalence 'French preposition = English preposition is 75%'; see Catford 1965: 33), its willingness to reach out to semantics (especially its non-logic portions) and stylistics (especially its descriptive portions) brings it to the boundaries of the Cultural and the Interpretive models respectively. When the teacher shows the class the relativity of colour terms in two languages in his attempt to explain semantic principles (e.g. the meaning of 'red' in 'This is a red rose'), he has gone over to the domain of the Cultural Model. When he analyses stylistic ambiguity beyond registers, etc. (e.g. 'This is a red rose' against 'This rose is a red one' or 'A red rose this is'), he has gone over to the Interpretive Model.



#### 4.2.1.3 Example: The Two Methods at Work

To illustrate the basic principles of these methods, we may take the sentence 'This is a red rose' and 'She is my cousin' as examples, and imagine how Traditional Grammarians and Formal Linguisticians would go about translating them.

In both cases, the question the translators ask of themselves is: How are these sentences expressed in Language T? But they find their answers via different means.

The Traditional Grammarian teacher would in all probability begin by analyzing the parts of speech of each word in the sentences. He would perhaps elaborate on the present tense of the verb to be in both sentences, and the function of the pronoun 'she' as subject, showing the students how the 'correct' equivalents in the TL can be found -- preferably within the same parts of speech ('"red" is an adjective in English, and the corresponding adjective in language T should be \_\_\_\_\_'). If a word-for-word rendering does not seem to produce the original 'meaning', he would show how translating 'techniques', such as transposition or omission, can be employed.

The Formal Linguistician teacher, on the other hand, would compare the different systems of deictics in the two languages, pointing out that 'this' is the more proximate demonstrative of a two-term system in standard English, and the most proximate of a three-term system in North-east Scottish dialects (Catford 1965: 37), and that the singularity in 'rose' is the unmarked form of a two-scale number system of the English language. Similarly, by contrasting the pronoun system of English and the TL, the inevitable information lost or gained when substituting a functional equivalent in the TL can be shown precisely in the case of 'is' (tense and number) and 'she' (gender, person, and number).

#### 4.2.2 The Cultural Model

This approach to TT is the product of a view of language which

emphasizes the meaning of signs in linguistic communication, and defines meaning in terms of cultural fields and contexts. According to such a view, 'real semantic content of language is the ethnography of the culture in which that language is spoken' (Despatie 1967: 63). Hence, translating is essentially a cultural artefact. It is an expression of the state of culture in which the translator works, and its ways change when cultural attitudes change (Rabin 1972: 13). To develop such an argument further:

The attitudes and values, the experience and tradition of a people, inevitably become involved in the freight of meaning carried by a language. In effect, one does not translate LANGUAGES, one translates CULTURES. Ethnography may, in fact, be thought of as a form of translation. (Casagrande 1954: 338, original emphasis)

Before describing the propositions and implications of such a Culturalist viewpoint, it is appropriate to investigate the semantics of the term 'culture' itself here, as it is used in translation studies. Admittedly, 'culture' is one of the two or three most complicated words in the English language, for various reasons (Williams 1976: 76-77). Apart from referring to 'physical' processes (such as 'sugar-beet culture'), it has at present three broad active categories of usage: (i) the independent and abstract noun which describes a general process of intellectual, spiritual and aesthetic development, (ii) the independent noun, whether used generally or specifically, which indicates a particular way of life, whether of a people, a period or a group, and (iii) the independent and abstract noun which describes the works and practices of intellectual and especially artistic activity (such as music, literature, painting and film) (Williams 1976: 80). Translation theorists, on the whole, take the anthropological usage, concentrating on the second category of meaning described above. Nida, for example, sees the 'major elements of culture' as 'material, social, religious, linguistic and aesthetic' features of individual societies (1964: 55). Gode develops this idea further:

We term culture the sum total, through time and space, of the manifestations of life in a given society. Granted that this con-



cept of society is elusive; the concept culture in its derivation from society is not. It is easy, to be sure, to sense the difference of an extreme oriental and an extreme occidental society, but it is quite difficult and probably moot to decide whether two adjacent societies should be considered separate, variant, or coincident entities. In other words: I do not know how many distinct societies there are and how many distinct cultures. (1964: 23)

In defining culture along ethnographic lines, translation theorists often run into ambiguities when discussing the relations between language and culture. They have to distinguish the two, but at the same time they are aware of their inseparability.

C. Rabin's statement on the two aspects of translating is an echo of a view found in many writings on translating: 'Translation has two sides, closely connected with each other. One is language, the other is cultural background.' (1972: 11; see also Boecker 1973: 226). Following this logic, language and culture are seen in opposing terms: 'No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language' (Lotman/Uspensky 1978: 211). The necessity of distinguishing these two elements in translating is underlined by G. Despatie, who distinguishes linguistics from ethnography in TT:

It has often been stated that to translate one must know the language from which he translates. And it has always been taken for granted that a knowledge of the language includes a knowledge of the customs and manners of the people who speak or write that language, in the sense that the translator relies on his travels and readings to make sure not only that he has rendered the right meanings but that he has created the right 'style' and 'atmosphere'. It is therefore important, in a theory of translation, to distinguish between language and culture, and to insist that both linguistics (the scientific study of language) and ethnography (the scientific study of culture) must be studied systematically. (1967: 63-64)

The Cultural approach to translating differs from the Grammatical in that it concerns itself with the semantic rather than syntactic aspects of verbal communication.<sup>8</sup> Instead of attempting to match equivalent lexicon picked from the SL and TL, the Culturalists admit that it is not



always possible to do so. This approach differs from the Interpretive in that it denies the personal and interpersonal dimensions in its emphasis on intercultural contrasts, and it neglects the co-textual and existential dimensions as it almost always translates langue rather than parole. According to this view, a word is a world, its history a culture. It is therefore essential that the translator be truly bi-cultural as well as bilingual (Ivir 1972: 619-20).<sup>9</sup> He must be a man of other cultures besides his own. Semantics cannot be understood apart from the ethnological matrix in which the language is spoken. The assumption is that language is culture, translating is describing and explaining the world view of one people to another.

Various strategies to tackle cultural problems in translating have been proposed. While it is neither possible nor necessary to categorize every one of them, it is revealing to identify and describe two which operate on different theoretical planes.

#### 4.2.2.1 The Ethnographical-Semantic Method

Just as linguistic fieldwork in exotic corners of the earth enriched, modified and sometimes falsified armchair linguistic theories in the past century, translators in the field brought valuable insights and revolutionary ideas into translation theory. The increased contact among cultures inevitably led to a much fuller realization of the differences existing between them, and this in turn enabled the translator to attend to hitherto neglected areas. It was the Bible translators, tormented by thorny problems in their task, who developed translation theories along Ethnographical-semantic (E-S) lines.

While grammarians, especially formal ones, tend to shy away from 'meaning', ethnographical-semanticists confront it squarely from an anthropological point of view. They realize that it is not helpful to understand the meaning of words along the grammatical divisions of parts of speech, which are superficial, arbitrary, and language-bound. Instead, they explore the possibility of formulating deep semantic structures, and come to the

conclusion that 'meaning' itself is inseparable from language itself, and is therefore inevitably culture-bound. In various degrees, they acknowledge the grave limitations of translating, and devise 'objective' means to demonstrate those limitations. (Culturalist translation theorists who concluded otherwise, i.e. held that meaning is after all separable from language, would tend to favour the Dynamic Equivalence (D-E) method, described in 4.2.2.2).

In practical terms, E-S translation teachers spend most of their time introducing to the students (whose L1 is the TL, and who are supposed to have mastered the SL) the civilization of the SL, pointing out the crucial contrasts between that culture and their own, and how the two peoples conceptualize and subsequently dissect the world differently. Students are trained to be sensitive to the culture-bound elements inherent in, and unique to, each lexical item of a language. Thus Nida warns the translator never to take for granted the background information of a communication:

When the Bible speaks about 'separating the sheep from the goats' in the day of judgement, it is quite unnecessary to explain that sheep symbolize highly favored persons and goats the opposite, but in a translation made for Central Africa such an expression is quite misleading, for goats are highly prized and sheep serve as more or less despised scavengers. In one of the languages of West Africa the description of hell as 'a place where the fire never goes out' impressed the people as an excellent place to go, for their concept of a disagreeable place would be a cold place, not a hot one. (1971: 347-48)

R. M. Adams provides another illustration of the typical cultural problem faced by the translator:

Probably it is not very important that when the word 'tree' is used, a Norwegian thinks automatically of a pine, while a Polynesian thinks of a palm; but it is a more serious problem when the word is set before an Eskimo who has never laid eyes on a tree of any sort. Translation then is faced with a double leap, to explain the word and then to explain the experience.... (1973: 7)

Summing up the variations in cultural meaning, Reyburn points out that:



1. Different cultures often assign very different meanings to the same forms and activities.

2. Different cultures assign similar meanings to very different forms and activities.

3. There are some activities whose communicative intent in the SL culture is different from that understood in the TL culture. (1969: 163-65)

Differences in ecological, social and political culture can present problems of varying degrees of seriousness to the translator.<sup>10</sup> Translating the gospels for people who do not know horses, donkeys, vine-grapes, market places, political boundaries, servant-master relationships, etc. can be a nightmare (Peeke 1965: 49). Even more difficult for the translator are the gaps in philosophical, ethical and religious concepts. The case of the Bible translator working in a society with the idea of a female creator and god is well documented (Venberg 1971). Similarly, one would not be surprised to hear the anthropologist's report that 'every one of the psychosocial keys to the motivation of the play [Shakespeare's Hamlet]' were unintelligible and unacceptable to the Tiv, the tribesmen in Nigeria (Taber 1980: 423), or of the failure of the performances of 'Hamlet' when the Chinese audience totally misinterpreted Shakespeare's intention, despite a faithful translation (Chang 1951: 3-4).<sup>11</sup>

Such examples of cultural contrast are abundant, especially in culture-conscious discussions on translating which have appeared since the fifties (e.g. articles which appear regularly in The Bible Translator). In the final analysis, the theme of such anecdotes and their conclusions are invariably that cultures differ, and the translator can only try his best in a sometimes impossible situation.<sup>12</sup> In fact, the basis of this method of TT can be traced to the so-called 'relative' view of language and culture associated with Whorf and Sapir, who inherited Humboldt's theory of the world-view of language in the last century. This Sapir-Whorf hypothesis is summed up by Whorf in the following way:



...every language is a vast pattern-system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyzes nature, notices or neglects types of relationships and phenomena, channels his reasoning, and builds the house of his consciousness. (1956: 252)

Hence the difficulty of any form of intercultural communication, including translating:

No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached. (Sapir 1956: 69)<sup>13</sup>

When a strong view of this argument is taken, it will inevitably lead to the conclusion that translating is impossible. Ethnographic semanticists, however, take this merely as a starting point, and consider translating a necessary evil, good translations being the best that can be made of an apparently impossible task. Translator training, according to this method, is basically a cultivation of the awareness of cultural gaps. The student is reminded, for example, never to take for granted colour terms, since different languages draw the boundaries of various colours differently, and give different weights to the dimensions of hue, luminosity and saturation in the organization of their systems of colour terms (Lyons 1968: 430). Also, the classification of kinship terms varies from society to society (Despatie 1967: 41-42).

In order to assess the 'meaning' in individual lexicons, various techniques are devised by semanticists, including chain analysis, hierarchical analysis, and componential analysis. Among these, componential analysis is the most popular with translation theorists. Proposed earlier by such linguists as Jakobson and Lotz, this technique was formally introduced to translating by Nida. It can help the translator to gain insight into the distinctive features which underlie the contrasts between equivalent terms in two languages, to discover unsuspected features or distinctions in meaning, and to reveal the functioning of a system in its simplest terms (Nida 1964: 85-86).<sup>14</sup>

The availability of such tools to investigate meaning across culture does not always ensure its transferability. As Lyons points out, words like 'brown', 'monkey', 'chair', 'jug', 'carpet' cannot be translated into French out of context and without making more or less arbitrary choices. It is impossible, too, to translate 'snow' into Eskimo, 'sand' into many aboriginal languages of Australia, and 'camel' into Arabic, for there are no single, general terms for them (1981: 67). Such untranslatability, however, is a direct result of the context-free nature of the E-S discussions. When co-text and context are taken into account, as is the case with all discussions according to the Interpretive Model, most of these problems can be minimized, even where the cultural gap is formidable.

What is beyond the assistance of componential analysis, or even context, must be the more general cultural gap that exists on a more abstract plane. To cite an example:

A North American young man may easily talk to his father in an informal personal tenor; indeed his father might suggest he was being 'taken for a ride' if he did otherwise; but an Oriental young man may have to use honorific forms in such a situation. Certainly filial respect and affection are likely to be both present in both situations but respect is usually not linguistically relevant for the North American in this situation; it is for most Orientals. (Gregory 1980: 465)

The translator's problems are aggravated further by more profound differences like these:

Different civilizations, different epochs do not necessarily produce the same 'speech mass'; certain cultures speak less than others; some modes of sensibility prize taciturnity and elision, others reward prolixity and semantic ornamentation....the divisions between what we say to ourselves and what we communicate to others have not been the same in all cultures or stages of linguistic development. (Steiner 1975: 18-19)

Thus, cultural gaps may also exist in language use as a whole, and even in ideas on translating itself:



There are many stereotypes in general use relating to what an acceptable translation should be like, some of which have been part of our literary traditions for a very long time. Moreover, each culture has its own stereotypes; each language has its own hieratic varieties which have shaped its speakers' intuitions about prestige, propriety and correctness. Some cultures display more readiness for linguistic change, more tolerance of linguistic variability, than others. One of the most fundamental tasks facing the translator, therefore, is to understand the cultural attitudes which have given rise to such stereotypes, and to attack those which have led to inflexible ways of thinking. How this is best done is obscure, for the very existence of the problem has been but recently recognized. (Crystal 1976: 327)

'Particularist' views like this, which are invariably present in many E-S teachings, may well be an obstacle to the formation of positive and concrete translating procedures which this method obviously lacks. As the last sentence in the last quotation illustrates, E-S discussions are usually open-ended. The implied logic seems to be that strategies to bridge the cultural gap should be left to the skill, intuition, and conviction of individual translators.

The same is not true of the Dynamic Equivalence Method, another identifiable kind of cultural TT approach. If E-S discussions are often philosophically oriented, D-E ones appear far more pragmatic and 'optimistic', focusing on the needs of immediate situations of translating. Instead of indulging in comparative world views, D-E translating principles concentrate on reader-response, as explained in the following section.

#### 4.2.2.2 The Dynamic Equivalence Method

This method of translating has a long history under various labels, with definitions and scopes which are not identical. Otherwise known as the 'equivalent effect principle' (Koller 1972), 'Communicative translation' (Newmark 1981, as opposed to 'Semantic translation'), 'effect-centred text translating' (Reiss 1968), 'cultural translation' (Catford 1965, as opposed to 'linguistic translation'), 'ethnographic translation' (Mounin, as opposed to 'linguistic translation'), or 'direct procedures' (Vinay/



Darbелnet 1958, as opposed to 'indirect procedures'), this method can be seen as a modern and more clearly defined version of the age-old notion of 'free' translation, 'idiomatic' translation, 'naturalization -- bring the author nearer to the reader' (Schleiermacher, as opposed to foreignization), 'prospective translation' (Postgate, as opposed to 'retrospective translation'), 'illusionistic translation' (J. Levý, as opposed to 'anti-illusionistic translation') (see Reiss 1981: 127; Newmark 1981: 38; Boecker 1973: 225), and 'exporting the TL reader' (as opposed to importing the SL author, see Morgan 1956: 322). The most popular version, however, is the one presented by Nida (1964) in terms of 'dynamic-equivalence translation' (as opposed to 'formal-equivalence translation'). Fundamentally, this idea is an heir to the principle, first stated by P. Cauer in 1896, that the TLT should produce the same effect on the TLT readers as the SLT did on the original readers (Newmark 1981: 132). Since Nida, the emphasis of D-E is on the liberation of form (D-E being seen as the opposite of formal equivalence, though, as described below, D-E relies equally on content adjustments (see Newmark 1981: 132).

On the theoretical level, this new focus in translating is nothing short of a refutation of the traditional philosophy of translation which assumes that the SLT and TLT stand in a relation of equivalence: the meaning of the former being transferred to the latter (Ivir 1972: 616-17). This is the presupposition of the three methods described above. According to the principle of D-E, there is no such replacement in translating. Instead, like the two methods described below, the translation is considered to be no more than one specific manifestation of the SLT for an audience in a different but specific spatio-temporal background. Relieved from the burden of total equivalence, the translator's task becomes more realistic, as its goal is more clearly defined.<sup>15</sup>

Contrary to the E-S method, there is an implicit 'universalist' assumption in D-E translating, summarized in Nida's motto: 'Anything that can be said in one language can be said in another, unless the form is an essential element of the message' (Nida/Taber 1969: 1).<sup>16</sup> Every

endeavour to translate the Bible inevitably carries the conviction that God's message is meant to be transmittable in every language, that cultural barriers, formidable as they seem to be, are there to be overcome.

According to this method, the success of a translation is judged by the similarity of the response of the TLT readers and the original SLT receptors (Nida 1969: 1). The 'purpose' of the SLT, among the various elements of the communicative act, should be given priority when translating. The 'message' is considered the most important element (Newmark 1973: 10-11). For example, a translation of the instruction of using a machine is good if the engineer who reads the TLT is able to work on the machine correctly. Similarly, translations of religious texts must have the same religious effect as the original has upon those who use it. 'Therefore, the text of such a translation is not linguistic.... The test of a successful translation is therefore social, psychological, or cultural' (Rabin 1972: 12).

Nida provides a working definition of D-E translating: 'One concerning which a bilingual and bicultural person can justifiably say, "That is just the way we would say it"' (1964: 166).<sup>17</sup> A D-E translation is not merely another message which is more or less similar to that of the SLT, but 'the closest natural equivalent': the term 'equivalent', pointing toward the SLT message, the term 'natural' pointing toward the TL, and 'closest', binding the two orientations together on the basis of the highest degree of approximation (Nida 1964: 166). Thus a D-E translation looks not so much to the SLT as to the expected reactions of the TLT readership. J.B. Phillip's New Testament in Modern English was cited as a particularly clear example of this (Boecker 1973: 47; Nida 1964: 159-60).

Between these poles of translating (i.e. strict formal equivalence and complete D-E), there are a number of intervening grades, representing (in Nida's view) various acceptable standards of translating.



Since the beginning of this century, there has been a 'marked shift of emphasis from the formal to the dynamic dimension' (1964: 160).

Among the techniques of D-E translating, cultural transposition (the replacement of one cultural element by another to achieve equivalent effect) on different levels is probably the most common. In many cases, transposition is the key to a D-E operation. Yet this usually leads to theoretical as well as practical problems. A transposition often creates as many problems as it solves:

Translators of the Bible into Eskimo tell us with understandable pleasure that, in casting about for an equivalent to 'lamb of God', they find a very successful rendering in the phrase 'seal of God'. It is a triumph, no doubt about it. But how then does one translate 'The Lord is my shepherd'? (Adams 1973: 7)

The determination of the acceptable or 'safe' degree of D-E is always delicate and controversial. Phillip's changing the greeting of 'holy kiss' in Romans 16: 16 to a hearty handshake, which won the approval of Nida (1964: 159-60), can result in disturbing repercussions when the translation is seen as a whole.

This D-E principle of translating does not apply to cultural matters alone. Other aspects of communication, such as sociolinguistic and grammatical ones, are also involved.<sup>18</sup> But it is in the transposition of cultural elements that this principle is considered most often, especially with texts that belong to a different spatio-temporal background.

The application of this D-E principle does not only give rise to new translations of old texts, but dramatically 'transformed' ones as well. Indeed, this proposition of D-E opens a brave new world for many:

The discovery of the 'strangeness of the Gospel' gives impetus to dynamic interpretation. Thus men and women, and especially many young people, are no longer content to tell the story of Jesus in modern translations: they want to retell it their own way, using the TEV as a trampoline, as a basis, to apply the original message to their own cultural situation, using the media of communication that our generation uses for its daily communication.



This new approach is daily bread in the new African and Asian churches where the Gospel stories are retold and re-enacted in the social media of communication, using dynamic equivalent interpretation methods. It is still revolutionary in Europe, where it is often left to marginal groups and to the pop musical. What after all are 'Godspell', 'Jesus Christ Superstar', and the many Christian 'happenings' staged in many places (mostly outside the church), if not attempts at 'transculturating' the biblical text into our own media? What the Reformers and Wesley did when they interpreted biblical messages for their generation is taking place around us, if only we have eyes to see it. (Fueter 1972: 324, emphasis added)

When pushed to the extreme, such a principle can become a kind of 'anything goes' philosophy. Alarmed by the 'incredibly wide range of interpretation' of this concept in the thirty years that followed its first proposition, Nida clarified his position in 1977, stating that not 'every dynamic rendering, irrespective' can legitimately be regarded as D-E translation. He also distinguished between two types of D-E translation: 'cognitive content' and 'emotive response'. When the focus of inter-lingual communication is upon the cognitive content, the degree of transposition that is justified depends on the importance of the historical time-space setting. Also, less attention needs to be paid to close verbal correspondence in translating texts which consist of ethical maxims of universal application. As for texts whose objective is to elicit an emotive response from the receptor, the translator is comparatively free to employ all kinds of devices to achieve a similar objective (Nida 1977b:500-3). In the same paper, C. Jordan's Cotton Patch Version of Luke and Acts is cited as an outstanding example of cultural adaptations involving radical time-space alterations.<sup>19</sup> Nida's concluding word on D-E translating is:

Translations which focus upon cognitive content in some instances or upon emotive response in others may be regarded as dynamic-equivalent (D-E) translations. The ways in which individual translations treat the underlying text may differ radically, and the legitimacy of each translation must depend upon both the nature of the original text (as determined by the two sets of intersecting factors mentioned above) and the type of receptor for which the translation is prepared. (1977b: 502)

#### 4.2.2.3 Example: The Two Methods at Work

When translating, the question E-S translators ask is 'How can I express this in the world of the TL, so that cultural gaps are bridged as far as possible?' The D-E translator, on the other hand, would ask 'How should I express this message in the TL, so that my readers would react in the same way as the SLT readers do?'

When asked to translate sentences like 'This is a red rose' and 'She is my cousin', Ethnographic-Semanticists would be particularly sensitive to the cultural elements involved in the terms 'rose' and 'cousin'. They might employ componential analysis or other techniques to assess rationally the cultural differences between corresponding concepts and labels, if there are any, in the TL culture (e.g. most languages do not have kinship terms as unspecific as 'cousin', so the blood relation between the speaker and this female relative have to be ascertained before the term can be translated). Also, aware of the fact that no two languages cut up the spectrum identically in their sets of colour terms, they would consider it naïve or irresponsible to go straight for the first equivalent term for 'red' found in a bilingual dictionary. (Some languages have specific adjectives to describe the redness of roses, others do not.) They are also cautious to find out, for example, if the mention of red flowers is a taboo in front of a particular audience in the TL culture, or if such mention, or the object itself, is associated with ideas which are alien to the SLT.

Proponents of D-E would probably first determine carefully the purpose of the TLT, and then choose a strategy which can lead to 'the closest dynamic equivalent effects' (perhaps according to their own interpretation of the concept). Depending on the purpose of the task in hand and individual persuasions, this might lead to a straight-forward 'semantic translation' (i.e. an SLT-biased rendering) with or without footnotes, or it could involve drastic cultural transposition, such as substituting the rose for another object (which may or may not be a flower) that is considered to embody the most proximate idea (emotive-response rendering),



and perhaps the replacement by other denotationally dissimilar terms for 'red' and 'cousin' as well.

Due to its emphasis on the purpose of individual communications, D-E translating shares some of the grounds of the Interpretive Model, the most notable of which being sensitivity to context. This is possibly the most significant difference between the E-S and the D-E methods: while the former, like all Grammatical Methods, concentrates on langue (regarding cultural differences as static: 'red rose' and 'cousin' always come out in language T as 'X' and 'Y'), the latter works with parole ('In this case, the closest D-E should be "Z"').

#### 4.2.3 The Interpretive Model

The shifting of focus of attention from langue to parole in modern linguistics since the late sixties has revolutionized translation studies. Now no apology is required to demand the co-text and context whenever a word or a sentence is discussed, as meaning exists only in unique interpersonal spatio-temporal terms. Words as such cannot be translated, translation equivalence is not a problem of 'languages in contact', but a problem of existential communication (Pergnier 1978: 202). According to such a view, translating is basically a text-to-text operation, rather than an interlingual or intercultural operation (Toury 1980: 23).

As described in 3.2.4, translation theorists gradually abandoned the view inherent in the Grammatical Model that translating means decoding and recoding.<sup>20</sup> Nida, again, was among the first to point out this impossibility of divorcing text interpretation from translating when he said in 1968:

All translators somehow interpret the Bible. The so-called objective, scientific translation does not exist. We all have to recognize that the moment we try to understand what the author wanted to say, we begin to interpret the message.<sup>21</sup>

This new trend of focussing attention on interpreting the SLT is underlined by R. de Beaugrande:



Most translation studies are limited to a confrontation of the text alone, that is, without regard for how the texts were produced and how they affect readers. This procedure would no longer be valid. Furthermore, the focus of translation studies would be shifted away from the incidental incompatibilities among languages toward the systematic communicative factors shared by languages. Only in light of this new focus can such issues as equivalence and translation evaluation be satisfactorily clarified. (1978: 13)

Thus the translator, as interpreter, has the duty and the privilege to confront the SLT and recreate its past:

One thing is clear: every language-act has a temporal determinant. No semantic form is timeless. When using a word we wake into resonance, as it were, its entire previous history. A text is embedded in specific historical time; it has what linguists call a diachronic structure. To read fully is to restore all that one can of the immediacies of value and intent in which speech actually occurs. (Steiner 1975: 24)

Such emphasis on the role of the reader is in line with recent development of semiotics, as S. Bassnett-McGuire pointed out: One of the greatest advances in modern literary study has been the re-evaluation of the reader (see also Newmark 1973: 17; Nida 1976: 60-61). For R. Barthes, the reader is not so much a consumer, but a producer of the text. Similarly, J. Kristeva sees the reader as realizing the expansion of the work's process of semiosis. In this way, 'the idea of one "correct" reading is dissolved' (Bassnett-McGuire: 1980: 79). This denial of objective or standard reading of the SLT cannot but have profound influence on translating and translating criticism.

However, not all interpretive approaches to TT agree on how the reader can fulfill his role as a producer of the text. It is not difficult to identify two prevalent contemporary views on this matter, with one having more faith in the 'scientific' understanding of the SLT than the other. They are represented by the two methods described below.<sup>22</sup>

#### 4.2.3.1 The Text Analysis Method

This method is primarily based on the theories of a recently

thriving discipline of text linguistics, while incorporating insights from various adjacent disciplines, including pragmatics, semiotics, sociolinguistics, literary criticism, stylistics, rhetorics, and communication theory (see 3.2.4.1).

The key to this approach is context, and it is assumed that (at least theoretically) anyone can eventually arrive at a full reading of a text by meticulously recreating the original situation via the epistemic study of the co-text.<sup>23</sup> Like every reader, the translator takes into consideration the whole communicative event. Any strategy or knowledge could be legitimately employed for the analysis of the SLT in the process of interpreting, be it comparative grammar, comparative ethnology, sociolinguistics, logic, stylistics, psychology or literary criticism.

As mentioned in 3.2.4.2, Vinay and Darbelnet are among the first translation theorists who recognized the importance of context in translating:

Il y a des cas où la traduction ne ressort ni de la structure ni du contexte, et où le sens global ne peut être perçu pleinement que par celui qui connaît la situation à laquelle le message se réfère. C'est le cas de certains écriteaux, avis, affiches, qui ne sont pas compréhensibles sans un commentaire explicatif. Il serait impossible, croyons-nous, de traduire une phrase telle que 'You're on!' (En scène!) sans se référer à la situation; si, pour comble d'infortune, la structure est ambiguë, alors il n'y a plus moyen, de traduire du tout: 'Je suis votre femme' peut correspondre à 'I am your wife', ou à 'I am following your wife'. (Vinay and Darbelnet 1958: 163)

It was P. Newmark who reiterated this simple truth familiar to every practising translator, but often neglected by Grammatical translation theorists. Context is the overriding factor in all translation, and has primacy over any rule, theory or primary meaning (1973: 9).<sup>24</sup> In a down-to-earth manner, he spells out the elements involved in the reading of the SLT from a translator's point of view:

The translator asks himself: who is the reader? what education, class, age, sex? informed or ignorant, layman or expert? where would the text be found? In other words, what is the TL equivalent



of the SL periodical, newspaper, textbook, etc. ? All this would help the translator to decide on the degree of formality...emotiveness...and simplicity...he must pursue when he works on the text. He finds it useful, moreover, to distinguish between texts that are 'dramatic' or narrative...and those that are 'static' or descriptive...(1980: 3)<sup>25</sup>

Apart from context, a reading of a text is never complete or valid without a reference to the co-text. Just as we communicate in texts, we cannot translate isolated words or sentences unless they are part of a complete discourse which is usually embedded in a particular context of situation. Moreover, translation of discourse is only possible if we know what the equivalent structures are in the TL. This knowledge is gained from comparative linguistics, or, more specifically, from contrastive textology. When translating we need to know not only what the corresponding lexical and grammatical units are between the SL and TL, but also stylistic conventions used in the text types (Hartmann 1980: 51).

According to many contemporary TT theorists, it is text linguistics which will turn out to be most helpful in assisting the translator in the course of interpretation. Beaugrande is among them:

It now seems evident that a linguistic model capable of accounting for all the factors of communication through language will not be based on a set of unexceptionable rules, but rather on a system of mutually dependent strategies of expression. This demands increasing orientation away from the formal sciences hitherto regarded as examples and toward psychology and sociology. Instead of declaring what an abstract speaker under all conditions must say, we will have to account for what real speakers will probably say in real-life situations under the influence of variable factors such as socio-economic status, education and training, knowledge and beliefs drawn from experience, personal interests and priorities, and the constellation surrounding the act of using language. The rapidly expanding discipline of text linguistics...is working toward the development of such an inclusive account. (1978: 12-13)

Along this line he formulates a hypothesis for setting up a text linguistic translation model, which considers the text rather than the word or sentence as the relevant unit for translating, the study of translation as a



process of interaction between author, translator, and TLT reader rather than as a comparing of two texts, and the primary interest of translation theories the establishment of strategies of translating which respond to the directives within the text (Beaugrande 1978: 13).

Beyond the immediate co-text and context of the SLT, modern literary critics and translation theorists also emphasize the dimension of 'intertextuality'. Introduced by Kristeva, this concept refers to the result of transforming certain formal and conceptual literary archetypes into the specific formal characteristics of a given work. It also covers all those elements in a given work which connect it with other works belonging to the same, or to different literatures (Lefevere 1970: 76; 1971: 427).<sup>26</sup> In other words, all texts are linked to all other texts because no text can ever be completely free of those texts that precede and surround it. As Paz put it: all texts are translations of translations of translations, and the line cannot be drawn to separate reader from translator (Bassnett-McGuire 1980: 79). (For a more detailed account of the contribution of various text linguisticians, see 3.2.4.2.)

According to this method, TT amounts to training in sensitivity to language use, background 'clue-hunting', and writing in the style of various text types. As discourse analysis, contrastive textology, and other branches of text linguistics are among the most vigorously developing areas of linguistics, the Text Analysis Method is hardly given the time to settle down to form its own tradition. Nevertheless, one has little doubt that more significant contributions to TT will come from this quarter in the immediate future (see 3.2.4.3).

#### 4.2.3.2 The Hermeneutic Method

If the TT methods discussed so far have been dictated by translating theories which are influenced by current trends in the linguistic sciences, anthropology, literary criticism, and related disciplines, the Hermeneutic Method can be regarded as the result of a recently thriving

(and predominantly German) school of philosophy under the label of 'existential hermeneutics'.

As pointed out by Steiner, there has been, since the early sixties, another approach to text interpretation, different from the logical, contrastive, and semantic one described above:

The 'discovery' of Walter Benjamin's paper 'Die Aufgabe des Uebersetzers', originally published in 1923, together with the influence of Heidegger and Hans-Georg Gadamer, has caused a reversion to hermeneutic, almost metaphysical inquiries into translation and interpretation. (1975: 238)

Though the Hermeneutic Method is also preoccupied with interpreting the SLT, it differs from the Text Analysis Method in that it is usually conducted on a more metaphysical plane, and that it stands on an opposite theoretical ground to the rest in one aspect (i.e. 'ontological' versus 'epistemic'), but at the same time poses as complementary to the others (it accepts that the others can be valid though not always adequate).<sup>27</sup>

It is not easy to define 'hermeneutics' as it is understood in translation studies. The roots for the word lie in the Greek verb hermēneuein, to interpret, and the noun hermēneia, interpretation.<sup>28</sup> From the beginning the word has denoted the science of interpretation, especially the principles of proper textual exegesis, but the field of hermeneutics has been interpreted (in roughly chronological order) as: (1) the theory of biblical exegesis; (2) general philological methodology; (3) the science of all linguistic understanding; (4) the methodological foundation of Geisteswissenschaften (the human sciences and the social sciences); (5) phenomenology of existence and of existential understanding; and (6) the systems of interpretation, both recollective and iconoclastic, used by man to reach the meaning behind myths and symbols (Palmer' 1969: 33).<sup>29</sup> Hermeneutics is closely linked to translating: in broad terms, all translating is hermeneutics (interpretation), and hermeneutics is translating (of experiences, etc.).<sup>30</sup> Nevertheless, it is one specific brand of hermeneutics, namely the fifth of these fields, primarily the



conceptions of M. Heidegger and H-G. Gadamer under the labels 'philosophical' or 'existential' hermeneutics, that form the basis of the method under consideration.<sup>31</sup>

In general terms, the hermeneutic approach<sup>32</sup> is a method of interpreting things in the world with totally different basic assumptions from the one that underlies all the methods discussed so far. This approach is a reaction against the 'purely scientific'<sup>33</sup> and disinterested way of interpretation, in which meaning is identified with the subjective intention of the author of the SLT.<sup>34</sup> The currently prevailing scientific approach regards a text as an object, which has to be explained in the same way, fundamentally, in which a botanist would approach a flower; he would take it apart, describe it, classify it, and consider his job done. To the hermeneutic critic the text is not an object, but a co-subject, which means that understanding involves more than analysis, description and classification (see Lefevere 1976: 160).<sup>35</sup> Language is not, as many believe, a kind of neutral receptacle, taking in and pouring out again the reality of the exterior world without modifying it. It is as if language were a mechanical vehicle which carries to the outside our interior world of thoughts, only after these have already been completely formed, and without affecting them at all (Schökel 1967: 40).<sup>36</sup> This hermeneutic approach to understanding is nothing short of a revolutionary breakaway from the commonly accepted means of perceiving the world by modern Westerners.<sup>37</sup> It is ontological and 'intersubjective', just as the scientific way is epistemic, positive, and allegedly 'objective'.<sup>38</sup>

For the ontological interpreter, ' "understanding" ceases to appear as a simple mode of "knowing" in order to become a "way of being" and of relating itself to beings and to being' (Ricoeur 1978: 141-42). Among the hermeneutic philosophers, it is Heidegger who laid particular emphasis on the role of language in human existence. In his view, language is the mode of the Being (Sein) of man, or man's primary manifestation of his humanity (see Steiner 1978: 35, 41; Gadamer 1976, 'Editor's Introduction', xxix). He considers it wrong to regard signs



as mere indicators (Kelly 1979: 3), or language as a means of expression. He inverts the relation which is accepted by most people: Man is the instrument of Language, rather than language a man's tool. When speaking, we submerge ourselves in the vital energy which makes man man (see Gadamer 1976: 18, 62). To understand someone or something, we let him/it speak, and the two parties 'fall into' a dialogue in which new meaning is created:

The understanding of a text has not begun at all as long as the text remains mute. But a text can begin to speak....When it does begin to speak, however, it does not simply speak its word, always the same, in lifeless rigidity, but gives ever new answers to the person who questions it and poses ever new questions to him who answers it. To understand a text is to come to understand oneself in a kind of dialogue. This contention is confirmed by the fact that the concrete dealing with a text yields understanding only when what is said in the text begins to find expression in the interpreter's own language. ([1962] 1976: 57)

The hermeneutic interpreter considers it sterile merely to reconstruct the 'meaning' hidden in a text, like collecting and piecing together pieces of a jigsaw puzzle already lying around (which is precisely what true Text Analysts aspire to do). Instead, every act of interpreting should be like a genuine conversation, through which 'something different has come to be' (Gadamer 1976: 58). Far from being an obstacle to understanding, the interpreter's own 'givenness' ('prejudices', in Gadamer's words, in the sense of 'pre-judgment', see 1976: 240) is invariably a positive asset in understanding (1975: 238).

According to the hermeneutic interpreter, one indispensable element of ontological understanding ignored by the scientific approach in its insistence on repeatability is that of existentiality and historicity. Briefly, you cannot wash your feet in the same river twice. The same utterance uttered or heard a second time is no longer the same one (see Steiner 1975: 18).<sup>39</sup> All understanding takes place in historical time. Being finite, our present is a vital extension of the past. Instead of a repetition or duplication of a past intention, understanding is a mediation of past meaning into the present situation. It is an event,

a movement of history itself in which neither interpreter nor text can be thought of as autonomous parts. The interpreter does not recover, decipher, or reconstruct, but mediates. His present participation is central to understanding (Gadamer 1976, 'Editor's Introduction', xiv-xvi). The real meaning of a text, as it speaks to the interpreter, does not depend on the contingencies of the author and the SLT readers. It is determined by the historical situation of the interpreter and hence by the totality of the objective course of history (Gadamer 1975: 263).<sup>40</sup> Gadamer calls this bridging of temporal and spatial gulfs 'the fusion of the interpreter's and the author's horizons' in which the text and the interpreter remain in tension but 'continually grow together to make something of living value, without either being explicitly distinguished from the other' (Gadamer 1975: 273). By defining meaning in such terms of intersubjective recreation (instead of the SLT author's subjective intention), the idea of a definitive, canonical interpretation is dismissed (Gadamer 1976, 'Editor's Introduction', xxiii-xxiv).

For Gadamer, 'every translation is ... ipso facto interpretation, indeed we can say it is the consummation of the interpretation the translator has put upon the work he is faced with (1960: 362, quoted in Schmitt 1982: 98). Moreover, 'all interpretation takes place in the medium of language which would allow the object to come into words and yet is at the same time the interpreter's own language' ([1960] 1975: 350). Here again one is led back to the famous dilemma of the 'hermeneutic circle', which Steiner considers to be the main problem of translating: we attempt to define a thing by the use of attributes which already presume a definition (1978: 26). Gadamer explains this in terms of the circular movement of understanding:

It is a circular relationship in both cases. The anticipation of meaning in which the whole is envisaged becomes explicit understanding in that the parts, that are determined by the whole, themselves also determine the whole. ([1960] 1975: 259)

Confronted with such a dilemma, the most a translator can do is to co-create a version under his own immediate circumstances. Thus a



TLT is nothing but a new recreated imitation (Steiner 1975: 26). In a sense, every piece of translation is never more than a single performance of the musical score which is the SLT. This point, though obvious, is not often remembered by critics and readers of translated works (or even translators themselves), partly because translations in print have a false sense of permanence and authority (see Otter-Barry 1979: 4). The rejection of the possibility of uniquely correct interpretations frees the translator from anxieties concerning retrieving his author's intention. He is now able to recreate with his prejudices. (This, of course, does not mean that he can do what he likes, as interpretation, being a dialectical act, must always be guided and co-determined by the text.)

Another indispensable quality of the hermeneutic interpreter is that of imagination, which, according to Gadamer, is the differential between methodological sterility and genuine understanding. In practical terms, it is the capacity to see what is questionable in the subject matter and to formulate questions that question the subject matter further (Gadamer 1976, 'Editor's Introduction', xxii). And the precondition of this capacity is that one is open to be questioned by the text, to be provoked by it to risk involvement in a dialogue that carries one beyond one's present position.<sup>41</sup>

As pointed out in the discussion on prejudices earlier, the emphasis on the interpreter's personal involvement is a crucial characteristic of the hermeneutic interpreter. This idea is particularly emphasized by another stream of modern hermeneutic theory, the 'social hermeneutics' represented by Buber and Ebeling. For Buber, the interpreter participates actively in the reality experienced (translation, like language itself, is an experience with another person). To experience something is to change it (Kelly 1979: 31, 62). While Heidegger places language in the centre of human living, Ebeling places the person. According to him, truth is not an unvarying quality of language. Even setting aside deliberate attempts to lie, there are enough areas of privacy



in a person to ensure that full understanding of what we say cannot be guaranteed, and enough preoccupation to bias any language received (Kelly 1979: 32-33).<sup>42</sup>

This element of inexplicability in human communication is by no means new to literary critics of various convictions. As I.A. Richards points out, scientific methods, however effective elsewhere, are not always applicable to human understanding:

In nearly all reading, we are guided by factors of which we could give no satisfactory account if we were challenged to justify our interpretation. There is nothing, of course, peculiar to reading in this. It is true of all interpretation. How do we sometimes know that a stranger is telling the truth? 'By the look in his eye', shall we say? Can we describe it? Can we say just how it differs from 'shifty' looks?...It is the wide controlling influences which most escape and defy reflective, explicit analysis. (1938: 103-4)

What does Hermeneutics mean to the translator? Among other things, it helps him to understand further the nature of understanding. Such insights, not the least the intersubjective basis of interpretation, make him more honest and more careful when approaching the SLT (Gadamer 1976, 'Editor's Introduction', xxii). Moreover, the awareness of the historicity of all understanding should evoke in the translator both courage and humility. Humility, because he knows that his understanding of the SLT is relative to his own givenness, and meaning can never be imposed or even transposed onto the consciousness of another; but courage, because his personal creativity under the given historical conditions of human existence is affirmed -- he knows that he need not be haunted by the myth of the reading and the translation.

For the translation educator, hermeneutic insights free him from pure epistemic perspectives. He will no longer be content with the scientific approaches to translating and TT that are entailed by the other methods. Surely any skill, knowledge, or strategy, which can help the translator to 'sympathize' with his author (including epistemic ones such as componential analysis, contrastive grammar, discourse

analysis, etc.) would be useful, though they are not interpretation itself. The personal and hermeneutic experience of interpretation, though, can be induced by a broad literary training, including areas belonging to literary criticism, stylistics, translation criticism, comparative literature, aesthetics, creative writing etc. In fact, quite a large corpus of translation criticism has been traditionally conducted along this line.

In terms of actual teaching, the student is trained to criticize texts and to recreate them. Through translation criticism, the teacher shows how different translators interpreted and re-presented their texts, and why. The student gradually generalizes principles from insights gained in this way, and uses them as guidelines for future decision-making in equally unique situations. Steiner can be regarded as the patron of this method. His classic After Babel: Aspects of Language and Translation (1975) contains such chapters as Understanding as Translation, Language and Gnosis, Words Against Object, and The Hermeneutic Motion. He proposes that the 'Hermeneutic Motion' consists of four stages: trust, aggression, incorporation, and restitution.

Teaching according to this method might appear to be less systematic and less readily digestible than the other methods. Less sophisticated or over-pragmatic students often prefer direct proclamations of 'how to translate'. Some training in literary criticism and interest in comparative literature are assumed (though hermeneutic critics deny that hermeneutic translating theories only apply to literary translating). Also, the things learned in this way are less immediately demonstrable.

#### 4.2.3.3 Example: The Two Methods at Work

When translating, the Text Analyst would ask himself: 'How do I reconstruct the meaning of the SLT and convey it to this particular audience now?' On the other hand, the Hermeneutic would ask: 'How do I recreate the SLT, with all my givenness, guided by the way I understand what is said in it? What are the features in it that I must highlight on this occasion? How can I genuinely open myself by listening to the



SLT, allow it to speak, fusing its horizon with mine, and fall into a dialogue with it is equality and active reciprocity?'<sup>43</sup>

What happens when they are asked to translate the sentences 'This is a red rose' and 'She is my cousin'?

If the translator is a Text Analyst, he would undoubtedly decline translating a sentence like 'This is a red rose' until it is framed within a text and a context. He would want to know, for example, whether the utterance is part of an advertisement, a diary, a poem, a novel, a love letter, a schizophrenic's soliloquy, a military password, or a science report. He would also find out the tone in which it was delivered, as well as the social context in which the communication took place. He would have to study the whole text to find out, among other things, whether flowers form the dominant imagery in the work. He would also consider the demands of similar genre in the TL, for example, whether there are different conventions in topicalization for descriptive expressions (perhaps a word-for-word rendering might have the effect equivalent not to 'This is a red rose', but to 'A red rose this is' in English). He also notices that there is little clue to the class, age, and sex of the communicants in the sentence 'She is my cousin', but such information might often than not be crucial when expressing the ideas in any other language. Furthermore, he would not consider translating the sentences until he knows who his audience will be, and what purposes the particular translation is for.

If he is a Hermeneutic, he would see little sense in responding to hypothetical requests like 'How do you translate " \_\_\_\_\_ " '. Every translator chooses his words each time the occasion arises, with its own unique particulars, in existential dialogue with the SLT. One can actively prepare for the moment by sharpening various tools useful for understanding, instead of discussing how to translate in the vacuum 'in general'.



Table 4-1: The Three Models: A Summary

| MODEL                     | GRAMMATICAL   |  | CULTURAL   |   | INTERPRETIVE   |   |
|---------------------------|---|--|--|---|--|---|
| METHOD                    | Traditional Grammar   | Formal Linguistic                      | Ethnographical-Semantic  | Dynamic Equivalence   | Text Analysis  | Hermeneutic   |
| Nature of language:       | Language is grammatical code for communication                        |  | Language is cultural manifestation   |   | Language is an interpersonal and personal means of communication   |   |
| Approach in translating:  | Empirical, anti-mentalistic   |  | Semantic, ethnic   |   | Contextual, existential  |   |
|                           | prescriptive (contrastive grammar)                                    | descriptive (contrastive grammar)      | particularistic (contrastive world view)   | universalistic (contrastive reader response)  | epistemic (objective interpretation of SLT)  | ontological (intersubjective interpretation of SLT)                                 |
| Nature of translating:    | an interlingual operation (applied linguistics)                       |  | an intercultural operation (applied ethnography)   |   | an intertextual operation  |   |
|                           | 'How this is expressed in Language T?'                                | 'How this is expressed in Language T?' | 'How can I express this in the world of the TL, so that cultural gaps are bridged as far as possible?' | 'How do I express this in the TL so that my readers would react similarly to the ST readers?' | 'How do I reconstruct the meaning of the ST, and convey it to this audience now?'                                  | 'How do I sympathize with the author and co-create new existence through Language?' |
| Level of operation:       | <u>langue</u>   | <u>langue</u>                          | <u>langue</u>  | <u>parole</u>   | <u>parole</u>  | <u>parole</u>   |
| Translator's duty to ST:  | achieve a standard reading  | achieve a standard reading             | achieve a standard reading   | achieve a standard reading  | achieve a holistic reading   | achieve a co-subjective reading   |
| Role of translator:       | substitute a code (theoretically perfectly possible)                  |  | substitute the meaning in the TL culture as far as possible  |   | substitute a text with the same communicative value as far as possible   |   |
| Nature of theory:         | pre-scientific  | scientific                             | scientific   | scientific  | scientific   | non-scientific  |
| Unit of examination:      | lexicon/sentence  |  | lexicon/sentence   |   | text/discourse   |   |
| Prime goal in training:   | become a true bilingual   |  | become a true bicultural   |   | become a good interpreter  |   |
| Main methods of training: | Contrastive grammar, 'techniques' of translating, lexicon acquisition |  | Cultural orientation, semantics  |   | Text linguistics, stylistics, textual criticism, literary criticism, translation criticism, philosophy of language |   |

### 4.3 Implication of the Models

Can the complicated process of human translating be reduced to three neatly defined aspects? Is it realistic to expect three models to encompass the kaleidoscopic activity of translating? Only vanity can prevent one from answering these questions in the negative.

There must be different ways of looking at translating and TT, and this is but one of them. Individual preferences on the part of the translation educator, former training and T/I experience, as well as the teaching context, undoubtedly would shape one's view to a considerable extent. Models have their place when they help one to sort things out when faced with an entangled heap of useful teaching material. While providing distinct slots for the translation educator to collect and file teaching material (as exemplified in Chapter 5), these models also serve as varied standpoints from where the business of translating and TT can be appreciated.

It is certainly possible to divide and subdivide in other ways, and various suggestions have been made.<sup>44</sup> Besides, the very neatness of these models can be misleading. Anything so tidy and clear-cut can hardly reflect life. On the one hand, there should be no difficulty in finding examples in translating where the Linguistic, Cultural and Interpretive problems are inseparable. On the other hand, the citing of two examples of TT 'methods' for each model can create a conceptual block, preventing one from visualizing other elements within each model. It is when there is a need to divide up teaching units and to sequence them that these models can serve as a possible solution.



## REALIZATION OF THE MODELS IN ACTUAL CURRICULA: AN EXEMPLARY IDEALIZED DESIGN

### 5.1 The Construction of an Exemplary Curriculum

As the three models described in the last chapter embody the primary elements that are considered 'teachable' and worth teaching in translator training, it should be possible and revealing to construct an idealized exemplary curriculum which provides a panoramic view of TT for the benefit of translation educators. While it is meaningless to suggest definitive designs that are supposed to be universally applicable, idealized ones can serve the purpose of a point of reference for curriculum designers, and this is the rationale behind the present one laid out below.

In the construction of this idealized design, a wide range of descriptions of existing translation courses (listed in Table 2-3), relevant textbooks, handbooks, and treatises on translation studies (such as those cited in Chapter 4), and authoritative works on TT which suggest teaching contents (such as those cited in 2.2.2, 2.3.1 and 2.3.2) have been consulted. Teaching contents thus distilled are grouped under the models and their methods described in Chapter 4, and sequenced accordingly.

Although this design is not aimed at any particular group of learners in any specific spatio-temporal situation, it attempts to cater for a maximally 'typical' class, with the following characteristics which are reported to be fairly common in most of the TT situations today, especially in the Western world:

(a) The students have completed their secondary education, and have a reasonable command of their L1, as well as post-elementary competence in L2 (and possibly L3). They are expected to translate into their L1 only.



(b) They come to be trained as 'general' translators, i.e. though there are specializations and career-oriented training in the course of their tuition, they are not given specific subject training to the exclusion of other areas.

(c) The programme is a full-time one, spreading over three academic years or so.

(d) Except for a possible period of stay abroad and another one of formal apprenticeship in a translation organization, neither of which is mentioned here, all the instruction is carried out within the school or department. In other words, students are not sent elsewhere to attend courses (e.g. History and Civilization of the L2 society, Semantics) run for non-translating students. Whenever necessary, subject experts (e.g. lecturers in Semantics) are invited to lecture specifically for the translation class.

The arrangement of the teaching contents according to the 'linguistic -- cultural -- textual' sequence is at the same time a matter of necessity (it is prudent to teach one thing at a time), and a matter of principle, based on the assumption that there is a case for the argument that in TT, bilingual competence should come before Cultural competence, and both before Interpretive competence (see 4.3). In the lack of empirical experimental data in this field, such an attempt to distinguish these abilities in the context of translating and to sequence them accordingly can be justified.

The sub-division of the teaching content within each stage are made for the purpose of identification, rather than to indicate the actual length of time allotted to each topic. Also the degree of detail required for each unit depends on a variety of factors, not the least the need of the specific teaching context, and the philosophy of the translation educator. For example, 'area studies' (2-3, see below) may take up no more than two hours in a Franco-Spanish translation class, but may require a whole year if not more in a Franco-Arabic one. Some translation programmes (e.g. the one suggested in Horn 1966) consist of studies of the TL

literature (2-3-4) over two or three years. It is also possible to allow the three stages to overlap to some extent temporarily (e.g. TL writing exercises (3-13) can be introduced right from the beginning of the course).

## 5.2 An Idealized Curriculum for Translation Teaching

The curriculum consists of three consecutive stages, complemented by certain amounts of teaching outlined in 5.2.4.

### 5.2.1 The Interlingual Stage

The overall aim of this stage is to develop bilingual competence in the context of translating, with the following sub-targets:

(a) to enable the students to understand the nature of human language in general (training: general linguistics);

(b) to enable them to understand the special features of their L1, L2 and L3, and to familiarize themselves with the similarities and contrasts between L1 and L2, and between L1 and L3 (training: contrastive grammar);

(c) to polish their L2 (and L3, if any), and to widen their vocabulary in the context of interlingual comparison, so as to ensure that their L2 (and L3) mastery meets the demand of translating work in the subsequent stages of TT (training: FLT).

The teaching content consists of the following:

#### 1-1 Introduction to general linguistic principles

1-1-1 Human verbal communication as a branch of semiotics, the uniqueness of human speech

1-1-2 Oral and written forms of language

1-1-3 Langue and parole

1-1-4 A brief historical outline of the development and division of languages

1-1-5 Similarities and dissimilarities among languages

## 1-2 Characteristics of the SL and TL

1-2-1 Special features of the L1

1-2-2 Special features of the L2

1-2-3 Special features of the L3

1-2-4 Comparison of general features of L1 and L2

1-2-5 Comparison of general features of L1 and L3

## 1-3 Detailed comparative grammatical studies in terms of parts of speech

1-3-1 Translation of nouns:

1-3-1-1 Common nouns -- equivalence in lexicon, new TL coinages, 'les faux amis'

1-3-1-2 Proper nouns -- standard means of translation, standardized translations, deviations, transliteration

1-3-2 Translation of pronouns -- contrasts in SL and TL sets

1-3-3 Translation of verbs:

1-3-3-1 Tenses -- contrasts in SL and TL usage

1-3-3-2 Aspects -- contrasts in SL and TL usage

1-3-3-3 Subjunctives -- contrasts in SL and TL usage

1-3-3-4 Modal verbs -- contrasts in SL and TL usage

1-3-4 Translation of articles -- contrasts in SL and TL usage

1-3-5 Translation of relatives, demonstratives, indefinites, and interrogatives -- contrasts in TL and SL usage

1-3-6 Translation of modifiers -- contrasts in TL and SL usage

1-3-7 Translation of numerals -- contrasts in TL and SL usage

1-3-8 Translation of connectives:

1-3-8-1 Conjunctions -- contrasts in TL and SL usage

1-3-8-2 Prepositions -- contrasts in TL and SL usage

## 1-4 Techniques of Translating

1-4-1 Omission

1-4-2 Amplification

1-4-3 Repetition

1-4-4 Conversion

1-4-5 Inversion

1-4-6 Negation

## 1-5 Translating: definition and general types

## 1-6 SL interference and translationese



- 1-7 Translation equivalence and transference
- 1-8 Translation shifts
- 1-9 Language varieties in translation
- 1-10 Linguistic limits of translatability

#### 5.2.2 The Intercultural Stage

The overall aim of this stage is to develop bicultural competence in the context of translating, with the following sub-targets:

- (a) to enable the students to be aware of, and to train them to be sensitive to, the cultural differences between societies, and their implications for translating (training: anthropological-semantics);
- (b) to enable the students to be aware of the relation between language and culture, and its implications for translating (training: semantics);
- (c) to provide the students with relevant information concerning the gaps in the various aspects of the TL and SL cultures (training: area studies);
- (d) to provide the students with a knowledge of the various means to assess cultural gaps, as well as the various means of bridging them (training: transposition and other translating methods).

The teaching content consists of the following:

- 2-1 Introduction to the study of culture -- definition, scope, methods, and history
- 2-2 Language and culture
  - 2-2-1 Language as a manifestation of culture
  - 2-2-2 Language determined by culture
- 2-3 Area study of the L1 culture
  - 2-3-1 History
  - 2-3-2 Socio-economic-political system past and present
  - 2-3-3 Philosophical-religious thinking
  - 2-3-4 Literature and the arts
- 2-4 Area study of the L2 culture
  - 2-4-1 History

- 2-4-2 Socio-economic-political system past and present
- 2-4-3 Philosophical-religious thinking
- 2-4-4 Literature
- 2-5 Area study of the L3 culture
  - 2-5-1 History
  - 2-5-2 Socio-economic-political system past and present
  - 2-5-3 Philosophical-religious thinking
  - 2-5-4 Literature
- 2-6 Cultural distance and overlap: comparison of the L1 and L2 cultures
  - 2-6-1 History and ecology
  - 2-6-2 Socio-economic-political systems
  - 2-6-3 Philosophical-religious thinking
  - 2-6-4 Everyday life and customs
  - 2-6-5 Literature and the arts
- 2-7 Cultural distance and overlap: comparison of the L1 and L3 cultures
  - 2-7-1 History and ecology
  - 2-7-2 Socio-economic-political systems
  - 2-7-3 Philosophical-religious thinking
  - 2-7-4 Everyday life and customs
  - 2-7-5 Literature and the arts
- 2-8 Translation as an element of introducing a foreign (L2, L3) culture to the SL society
- 2-9 Thought and language
  - 2-9-1 The Sapir-Whorf hypothesis and translating
  - 2-9-2 The cultural limits of translatability
  - 2-9-3 Case study 1 -- sets of colour terms
  - 2-9-4 Case study 2 -- sets of kinship terms
- 2-10 Techniques of assessing cultural distance
  - 2-10-1 Componential analysis
  - 2-10-2 Hierarchical analysis
  - 2-10-3 Chain analysis

## 2-11 Techniques of familiarizing students with TL cultural elements

2-11-1 Folk taxonomies

2-11-2 Role playing

## 2-12 Types of cultural correspondence in translating

2-12-1 Linguistic translation and cultural equivalence

2-12-2 Formal vs. dynamic equivalence, semantic vs. communicative translations

2-12-3 Case studies of D-E translating

## 2-13 Cultural metaphors and their translation

### 5.2.3 The Intertextual Stage

The overall aim of this stage is to train competence in interpreting and re-presenting texts in the context of translating, with the following sub-targets:

(a) to familiarize the students with the problems of analyzing a text, and to equip them with tools to execute this job (training: text linguistics and stylistics);

(b) to develop the ability to make decisions in the transference stage of translating according to the function of the TLT (training: pragmatics);

(c) to train sensitivity in sympathizing with the author, and in appreciating the characteristics of the SLT (training: literary criticism, hermeneutics, and translation criticism);

(d) to develop abilities in writing in various styles required by the translating task (training: composition in SL).

The teaching content consists of the following:

### 3-1 The principles of text linguistics

3-1-1 What is a text

3-1-2 The significance of co-text

3-1-3 The significance of context

3-1-4 The significance of intertextuality

### 3-2 Pragmatic factors of a text in interpretation



- 3-2-1 Intention
- 3-2-2 Addressee
- 3-2-3 Setting
- 3-2-4 Quality of writing
- 3-3 Units of translating
  - 3-3-1 Lexicon-based translating
  - 3-3-2 Sentence-based translating
  - 3-3-3 Text-based translating
- 3-4 Functions of language: expressive, social, descriptive, metalingual, phatic, and aesthetic
- 3-5 Register
  - 3-5-1 The use of the text: formality, emotiveness, generality, and evaluation
  - 3-5-2 The users of the text: social, regional, occupational variations
  - 3-5-3 Linguistic features of the text: lexical, syntactical variations
- 3-6 Elements of personal style of the text
- 3-7 Types of meaning
  - 3-7-1 Connotative meaning
  - 3-7-2 Referential meaning
  - 3-7-3 Performative meaning
  - 3-7-4 Contextual meaning
  - 3-7-5 Others: semiotic, linguistic, cultural, and inferential meanings, etc.
- 3-8 Rhetorical devices
  - 3-8-1 'Prosaic' rhetorical features -- chiasmus, isocolon, hendiadys, etc.
  - 3-8-2 'Poetic' rhetorical features -- irony, wordplay, imagery, etc.
- 3-9 Cohesion of discourse
  - 3-9-1 Theme and rheme
  - 3-9-2 Anaphoric and cataphoric reference
  - 3-9-3 Enumerations
  - 3-9-4 Oppositors (dialectic)

3-9-5 Redundancy

3-9-6 Punctuation

3-9-7 Other devices of cohesion: conjunctions, substitutions, etc.

### 3-10 Text types

3-10-1 Catering for different text types in translating

3-10-2 Features of main types of text:

3-10-2-1 The informative text

3-10-2-2 The expressive text

3-10-2-3 The operative text

3-10-3 Genres of translating:

3-10-3-1 Poetry

3-10-3-2 Prose and fiction

3-10-3-3 Drama (radio, TV, stage), film

3-10-3-4 Dubbing and subtitling

3-10-3-5 Advertising literature

3-10-3-6 Technical literature

3-10-3-7 Journalistic literature

3-10-3-8 Commercial literature

3-10-3-9 Legal literature

3-10-3-10 Government literature

### 3-11 Hermeneutics and translating

3-11-1 Ontological and epistemic interpreting in translating

3-11-2 Existentiality and interpreting: the personal dimension of reading

3-11-3 Elements of inexplicability in interpretation

3-11-4 Correct reading and definitive translation

3-11-5 Objectivity and intersubjectivity in translating

3-11-6 Sympathy and empathy in translating

3-11-7 Translating and the renewal of texts

### 3-12 Criticism of translated works

3-12-1 Methodology of translation criticism:

3-12-1-1 SLT analysis -- intentions, function, register, language quality, setting, etc.

3-12-1-2 Comparison of SLT and TLT

3-12-1-3 Evaluation of TLT in relation to SLT

3-12-2 Criticism of published works as training in TLT judgement

3-12-3 Error analysis

3-12-4 Translation comparison as insight into translational performance

### 3-13 Writing exercises in the TL

3-13-1 Writing in different formats and genres

3-13-2 Writing in different styles for different audiences

3-13-3 Précis writing and abstracting

### 5.2.4 Complementary Training

Apart from the foregoing sequenced instructions, there are other forms of training which may run parallel to that schedule, or take place at various stages of the training. Their implementation and emphasis depend on the specific needs of the students, as well as on the persuasion of the educator:

4-1 Exercises in translating, abstracting, etc., with corrections and suggestions

4-2 Lectures and discussions on the history and theories of translation

4-2-1 History of translation and translation theories (world)

4-2-2 History of translation the translation theories (national)

4-2-3 Definition, objectives, and scope of translation theory

4-2-4 Definitions of translation

4-3 Specialized subject training

4-4 Research training

4-4-1 Method of academic research

4-4-2 The translator's aids

4-5 Reading efficiency training

4-6 'Professional' orientation

4-6-1 Formats of presentation and styles for publication

4-6-2 Editorship -- copy-editing, vetting, etc.

4-6-3 Working conditions -- free-lance, staff translator, etc.

4-6-4 The set-up of translation services, national and international bodies

4-6-5 Procedures and routines of translating

4-6-6 Professional ethics and code of practice



### 5.3 From Idealized Construct to Actual Curricula

No two TT curricula can or should be identical. As emphasized in 5.1, this exemplary curriculum is but an attempt to provide a basis for discussion. Any final programme will have to be individually tailored. The actual shape of a translation curriculum is determined by many factors, among which the following are usually most important:<sup>1</sup>

1. The need of the society and the demand of the job market -- the language situation, socio-economic climate, national policies, the present state of T/I service, etc.
2. Aspiration and ability of the students -- their level of education, language and cultural competence, preference and motivation, etc.
3. Resources of the school -- availability of expertise in language training, subject training, and other disciplines (such as linguistics and translation theories), as well as facilities for research, possibility of sending students abroad for brief stays or of attachment to T/I organizations, etc.
4. The translation educator's philosophy of TT -- the views of the curriculum planners and teachers on some vital but controversial issues, such as those discussed in 2.2.1. Inevitably, this factor does sometimes run counter to one or more of the others mentioned above. For example, the curriculum planner might believe in 'pure' or micro TT, and yet the students' L2 is far from adequate, so that a fair amount of Grammatical TT, or even FLT, has to be introduced against his wish.

It is up to the curriculum planner to study these and other related facts and their implications. However, before final decisions are made, it would surely help if he can have a fair idea of the various areas of training considered to be useful, so that important aspects are not overlooked. This is precisely the aim of the analyses in Chapter 4, as well as that of the list of subjects above.

Being a list of possible TT subjects, it is naturally impractical to

be realized in full. Even with three or four years' full-time training, it is impossible to cover all these topics adequately, which is hardly necessary or advisable. Nevertheless, the curriculum planner can select subjects from a list like this one and form his own mix. The classroom teacher can adjust the subsequent curriculum according to the response and progress of his students. In the making of these decisions, translation educators demonstrate their professionalism by their understanding of the whole spectrum of issues related to translating and TT, and by their effort to operate rationally and explicitly.



## EXPERIMENTS WITH THE MODELS: ORGANIZATION

6.1 Aim

To demonstrate the relevance of the teaching models to actual TT, and to examine their distinctiveness and inter-relatedness, a teaching experiment<sup>1</sup> was set up and carried out as the practical aspect of the present project.

In doing this, the limitations of experiments of this kind have not been overlooked:

(a) A single series of lectures in one situation can never imply anything universal. The teaching models explained in 4.2 are, in theory, meant to be non-language - specific, but actual TT based on them cannot but be language-specific (in this case, English to Chinese).

(b) However convincing and positive the resulting data may be, they can never be taken to prove anything. There are several reasons for this, among them are the facts that this is but one realization of the models, that no groups of students are typical, and the necessarily limited number of subjects involved.

(c) Given the lack of empirically verified methods of translation testing at the present stage of TT research, tests employed to measure the outcome of teaching are inevitably crude, thereby casting doubts on to the findings.

(d) The instructor's ability, interpretation of the models, and his interest in the experiment and the models, together with the students' background, are bound to influence the outcome of such experiments.

Nevertheless, the main aims of this teaching experiment are:

(a) To compare the students' reaction to the various models, especially: how much they like each of them, how much, and in what way,

do they benefit from them, and how their view on translating is influenced by them, if at all.

(b) To invite criticism, suggestions, etc., from fellow translation educators (by involving them) and others interested in the field.

(c) To demonstrate the possibility of TT in 'pure' forms based on one model at a time, and to measure the outcome of such practices.

(d) To clarify some basic questions about the models, especially the usefulness and validity of the tripartite distinction of the learning process, and to gain insights into the interplay and sequencing of teaching material belonging to the three models.

## 6.2 Design

This experiment is designed to train several groups of learners with identical background and standard according to the contents and principles belonging to the three models, to observe the subjects' response to the models, and to measure the subjects' changes in translating practices after the training.

In practice, three groups of students with no prior training in translating, assumed to be similar in background and standard, are taught for a period of time in different ways. The contents and method of instruction each group received during this period conform to one of the three models. As far as possible, the other two areas are not touched upon during this course. The subjects are tested before and after the course, so that their translating competence as well as their attitude to translating are measured and compared.<sup>2</sup> It is hoped that the results of these tests will indicate the effects of the training the subjects received, so as to throw light on the following questions which are relevant to TT:

(a) Is one of the models more 'effective' than another as a means of translator training, in the sense that the learners' translating competence improves more markedly?

(b) After the course, do the learners gain only in the area taught, or do they improve generally regardless of the model used?

(c) Which model is more popular with the learners (in this case beginners)? Why?

(d) Are the approaches of some of the models more advanced or difficult than the others? If so, is there a logical sequence of instruction among them, or is it advisable to teach them concurrently?

(e) What are the appropriate forms of teaching (lectures or seminars, practice or theory, etc.) for each model?

(f) How distinct can each of these models be from the other two in actual teaching situations? How meaningful is it to train these three areas (Grammar, Culture and Interpretation) separately but concurrently, or separately but consecutively?

### 6.3 Implementation

#### 6.3.1 The Classes

In the summer of 1981, translation courses were advertised by the Extramural Department of the Chinese University of Hong Kong: three English-Chinese Translation Courses were to commence in late September in separate centres (see Appendix 2 for a translation of the full text of the announcements).<sup>3</sup>

When the courses commenced in late September as scheduled, the classes were quite full, with 26, 35 and 25 participants in each. The allocation of models (Grammatical for the Kwun Tong class, hereafter referred to as Extramural Grammatical, or 'EG', Cultural for the Tsuen Wan class, hereafter referred to as Extramural Cultural, or 'EC', and Interpretive for the Quarry Bay class, hereafter referred to as Extramural Interpretive, or 'EI') was totally random, and decided weeks before the sizes and other details of the classes were known.

In addition to these three classes, I was offered the chance to



teach two other classes through the courtesy of the staff of the Department of Languages of the Hong Kong Polytechnic and the Chinese Department of the Chinese University of Hong Kong. These classes, though different in level and nature from the extramural ones (see 6.3.2), were taught almost concurrently with them. The lecturers responsible for the classes and myself decided that the polytechnic class should be taught the Interpretive model (hereafter referred to as the Post-secondary Interpretive, or 'PI' class), and the university class the Cultural model (hereafter referred to as the Post-secondary Cultural 'PC' class). These models were chosen primarily because they fitted in well with the curricula of the existing programmes for the two classes concerned (those programmes were somewhat Grammar-oriented). Also, the Grammatical model was considered by most teachers as more elementary than the other two, and it would be more interesting to compare the response of the students at different levels to these supposedly more advanced models.

The contents and method of instruction for the extramural and post-secondary classes were made identical as far as possible, despite their difference in level and nature.

Thus, in the winter of 1981, five English-Chinese translation courses for beginners were conducted concurrently in Hong Kong for the purpose of this experiment. (Details of these courses are laid out in Appendix 3.)

### 6.3.2 The Students

#### 6.3.2.1 The Extramural Students

While it is true that students participating in extramural courses are often particularly uneven in academic standards, the background, motivation and level of education of extramural elementary translation course participants are on the whole not too heterogeneous. Typically, he (though the masculine pronoun is used, there were more female

members in the classes, see point (a) below) has completed Form Five, or even Form Six, in an English secondary school, and has been working for a while as a white-collar worker, such as junior clerk in commercial firms or a government department, or primary teacher. He has a little experience in translating, mostly as part of his daily office work, or sometimes on a voluntary basis outside work, but has no formal training in translating. He is convinced that 'translation skills' (his idea of the ability to translate) would be an asset in the highly competitive job market, on a par with book-keeping and a third language. Among other factors, extramural classes like the present ones are also seen as an alternative to leisurely pursuit, as they are 'productive' and social. It seems that those who eventually drop out are mostly the ones who think they are not up to the standard, or find themselves in the wrong course (see point (e) of 7.2.4.2.2).

In order to obtain more information about their background, the students were given a form in the first meeting to complete and return in the second meeting. Not all the forms were returned, but from those which were one can draw a fair picture of these participants. The data thus obtained are shown in Appendix 4, and analyzed in Table 6-1.<sup>4</sup>

The most obvious factor to emerge from this picture is the comparative uniformity of the background of these three classes. There seem to be few notable differences in all the aspects surveyed (age, education level, translating experience, expectation of this course): none of them has any particular features not shared by the others. In general terms, the classes can be described as follows:

(a) The ratio of male to female participants was about 1 : 2 -- there were 7 men and 5 women in class EG, 3 men and 16 women in EC, and 4 men and 8 women in EI.

(b) The majority of the participants were in their early twenties, and had been working after school for a few years (except for the 10% who were students). Three-quarters of them aged 25 or under.

Table 6-1: Analysis of the Extramural Students' Background

The following analysis is based on the forms returned, the data is laid out in Appendix 4.

|             |              |     |            |
|-------------|--------------|-----|------------|
| <u>Age:</u> | 20 and below | ... | 10 (29.4%) |
|             | 21 - 25      | ... | 15 (44.1%) |
|             | 26 - 30      | ... | 7 (20.6%)  |
|             | Over 30      | ... | 2 (5.9%)   |

Average age of extramural students: 23

|                    |                    |     |    |
|--------------------|--------------------|-----|----|
| <u>Profession:</u> | Clerk              | ... | 13 |
|                    | Police interpreter | ... | 3  |
|                    | Student            | ... | 3  |
|                    | Teacher            | ... | 3  |
|                    | Factory worker     | ... | 2  |
|                    | Secretary          | ... | 2  |
|                    | Admin. assistant   | ... | 1  |
|                    | Elect. technician  | ... | 1  |
|                    | Traffic warden     | ... | 1  |
|                    | Civil servant      | ... | 1  |
|                    | Social worker      | ... | 1  |

|                                |          |     |            |
|--------------------------------|----------|-----|------------|
| <u>Translation experience:</u> | A lot    | ... | 1 (2.9%)   |
|                                | A little | ... | 14 (41.2%) |
|                                | Nil      | ... | 19 (55.9%) |

|                         |                     |     |            |
|-------------------------|---------------------|-----|------------|
| <u>Education level:</u> | Form 5              | ... | 17 (50.0%) |
|                         | Forms 6 and 7       | ... | 12 (35.3%) |
|                         | Univ. undergraduate | ... | 3 (8.8%)   |
|                         | Univ. graduate      | ... | 2 (5.9%)   |

|   |                   |     |            |
|---|-------------------|-----|------------|
| <u>Knowledge of languages other than Chinese and English:</u> | Nil               | ... | 28 (82.4%) |
|   | One or two        | ... | 6 (17.6%)  |
|   | Japanese speakers |     | 5          |
|   | French speakers   |     | 2          |

|   |              |     |    |
|---|--------------|-----|----|
| <u>Translation work expected to be engaged in (no. of times mentioned):</u> | Journalistic | ... | 17 |
|   | Literary     | ... | 13 |
|   | Commercial   | ... | 8  |
|   | Legal        | ... | 7  |
|   | Technical    | ... | 2  |
|   | Religious    | ... | 2  |
|   | Others       | ... | 3  |

|   |     |     |            |
|---|-----|-----|------------|
| <u>Translating part of everyday work:</u> | Yes | ... | 6 (17.6%)  |
|   | No  | ... | 28 (82.4%) |



(c) About half of the participants had clerical jobs, 10% were students, 10% were factory workers, 10% were teachers, and the rest were secretaries, civil servants, etc.

(d) Only one participant claimed to have a lot of translating experience, half of the rest claimed to have 'a little', the other half, none.

(e) Half of the participants have completed Form five only, a third of them completed Form six or seven, and the rest were receiving or have received university education.

(f) Only 6 (17.6%) had some knowledges of languages other than English and Chinese. Five of them had learnt some Japanese, two French.

(g) Under the column 'Translating work I may be engaged in later in life', the common kinds envisaged were, in their order of frequency: journalistic, literary, commercial, legal, technical, religious, and 'others' such as architecture and sports.

(h) Only about one-third of the respondents described what they had translated in the past. The common kinds were, in order of frequency: statements (taken in the police station), instructions, reports, commercial correspondences, and documents.

(i) Less than 30% mentioned the title of books on translation theory they had read. All of the works cited are published in Chinese in Hong Kong or Taiwan after 1966. Like most of the more serious works of this kind, they are primarily grammar oriented.

(j) Only 6 (17.6%) of the students were practising translators (i.e. translating and/or interpreting form a substantial part of their daily work). Among them, there happened to be one police interpreter<sup>5</sup> in each class.

### 6.3.2.2 The Post-Secondary Students

The university and polytechnic classes are referred to collectively as 'Post-Secondary' because they are regular classes which belong to post-secondary institutions of education.

In many respects, the background of the students in these classes is more homogeneous than the extramural classes:

(a) Education level and language competence -- The fact that these students gained a place on these courses ensures that their mastery of languages (Chinese as well as English) is fair -- much better than the average matriculated student. There were high entry requirements, and these students were selected from a large number of applicants.

(b) Aspiration and motivation -- While comparatively few of the extramural students would eventually take up translating as their career, the polytechnic and university students were far more serious about this. Among other things, there were promotional examinations on the horizon. The polytechnic students, in particular, have T/I as their main area of study in the three years at the polytechnic. The Chinese University students, however, would major in other subjects later in their undergraduate studies. In fact, far fewer university or polytechnic students stayed away from classes than did the extramural ones, and notably few extramural students handed in homework. This would appear to indicate that the latter were less serious about this course.

(c) Age and experience -- Nearly all the polytechnic and university students came straight from Form Six or Seven, and were about 18 to 20 years old, with hardly any working experience.

(d) Formal training -- A minority of the extramural students had read something about translating before coming to the course (see Appendix 4) and were presumably more informed in this field than their classmates. There is no evidence, though, that these students had been reading works on translating apart from those recommended in class and



the supplementary readings handed out during the course. The polytechnic class, though also untrained in translating at the commencement of the course, was undergoing translating, interpreting, and language (Chinese and English) training concurrently with the teaching experiment. The university class received eight weeks of introductory instruction in translating before the commencement of this experiment. Thus it is possible that their views on translating are influenced by other translating instructions, and by other works on translating they read.

### 6.3.3 Teaching Method

#### 6.3.3.1 Choice of Teaching Method

The choice of a teaching method<sup>6</sup> will have a bearing on the social system within the learner group as well as the structuring of the teaching material. When choosing a method for these courses within the present experiment, the following factors received careful consideration:

(a) The topic (Elementary Translating) is at the same time a problem-solving skill, an academic orientation, and an aesthetic training process by nature. The students' task is primarily assimilation of information resulting in attitudinal and behavioural changes.

(b) The duration of interaction is strictly clear-cut and finite: twelve meetings of 90 minutes for the extramural classes, and the duration and number of sessions of the university and polytechnic classes are predetermined (see 6.3.1). Most of the extramural students had never met each other before. The polytechnic students had only been together for one week, the university ones eight weeks, before the commencement of the experiment. All instructional transactions had to take place within this period.

(c) As each of these courses in the experiment is basically a data-collecting exercise, more highly structured interactions are called for than in ordinary classes, since as many variables have to be controlled as possible. For example, in the Grammatical class, queries concerning



cultural problems in translating have to be discouraged until after the post-test in the final meeting. (And if they should occur, as some actually did, they were carefully recorded and analyzed in the report (see 7.1.3).)

(d) There was considerably pressure to conform to the form of the established lecture. This was taken for granted in extramural lessons of this kind as well as lectures in the polytechnic and universities in Hong Kong. Extramural classes were not the best environment in which to try out novel teaching methods, as students expected the instructor to talk most, if not all, of the time during class. One-way communication in the form of note-dictating and handouts were conventionally the most popular way to conduct a class. There seemed to be an implied assumption that one learns only by taking in information through note-taking, never by expressing one's view which was by definition unlearned and therefore unimportant (see 7.1.2).

(e) As the extramural classes were held in the evenings, the students were understandably very tired physically and mentally at the end of a day's work. It was almost impossible to make them concentrate for 90 minutes in a translation class. No learning can take place if they should fall asleep in class (something only natural unless there is keen interest on the student's part). To keep the attention of the class, it was necessary for the instructor to introduce anti-boredom measures such as student involvement, lively presentation, and teaching aids.

(f) There is a tendency for extramural students to be non-critical towards the ideas expressed by the instructor. They somehow feel being cheated when told that there are no ready answers, and that to ask good questions is more important than to look for the solution. This is all the more so with students in elementary translation courses (see 7.1.2). Having experienced rote learning probably all through their past lives, students are often under the illusion that 'principles' and 'skills' can be acquired and mastered in class, and that the instructor knows all the

answers. One of the most difficult tasks confronting the translation teacher is to dispel this myth, making his students realize that translating is not primarily a matter of choosing the right from the wrong, but the more suitable from the less suitable alternatives in given contexts. This is especially vital for the Cultural and Interpretive models. The teaching method used must have built-in facilities to help to bring about this change of attitude. All these characteristics apply to some extent to the average polytechnic and university student in Hong Kong.

#### 6.3.3.2 The Chosen Method: Its Features and Rationale

In view of the above factors, a lecture-based teaching method with highly structured curriculum planning in advance was preferred. On the whole, it can be regarded as a combination of the 'Advanced Organiser Model' developed by D. Ausubel, and the 'Inquiry Training Model' developed by R. Suchman. Both of these are described and analyzed in Joyce and Weil (1980).

Designed to increase the efficiency of information processing capabilities to absorb and relate bodies of knowledge, the Advanced Organiser Model is based on the assumption that the acquisition of information is a valid, indeed an essential, goal of teaching, and that one way lecturing can be effective under some conditions.

When employing the Advanced Organiser Model, the teacher plays the role of presenter. The major purpose is to help the students to acquire subject matter. The teacher is responsible for presenting what is to be learned. The learner's primary role is to master ideas and information. Concepts and principles are revealed to students directly, as the teacher defines roles and controls social and intellectual systems.

A pure Advanced Organiser Model, however, can easily degenerate into rote learning on the students' part, thereby cancelling out the effectiveness gained in tight structuring. With the contemporary emphasis on participation and discovery by learners, it is becoming more and



more difficult to defend expository learning against criticism of passivity and non-meaningfulness. Many modern education theorists insist that meaningful material cannot be 'presented'. Rather, it should come through independent problem solving and manipulative experience. One can argue along Ausubel's line, though, that meaningful learning is intellectually linked to what one has learned previously (Joyce and Weil 1980: 77-78). As the Advanced Organiser Model emphasizes the assimilation of new information on the basis of learning previously acquired, the learner is required to transform new knowledge and apply it creatively in novel situations. This critical approach to the information acquired prevents easy forgetting, which is common with material learned by rote. Whether certain material is meaningful depends on the learner and the material, not the method of presentation. Also, during a lecture, learners can be quite active when they relate new material to existing knowledge, judging which concept or proposition to catalogue the new knowledge under. Lectures do not necessarily result in mechanical memorizing.

As the subject matter of the three courses varies considerably, uniformity in teaching method is neither necessary nor advisable. For example, more discussions are called for in the Cultural and Interpretive classes than in the Grammatical one. So it is only the spirit (goal, the 'social system', etc.) of the Advanced Organiser Model which is adopted, rather than the practical procedures, such as the choice and the employment of specific 'advance organisers'.

To minimise the danger of passivity and the subsequent loss of interest, certain elements of the 'Inquiry Training Model' are introduced to complement the strictly programmed Advanced Organiser Model. In principle, the Inquiry Training Model emphasizes cooperation, intellectual freedom, and equality, and encourages interaction among students. The teacher and students participate as equals where ideas are concerned. One basic assumption of this model is that all knowledge is tentative.



Theories are not permanent answers. We can always be more sophisticated in our explanations, and most problems are amenable to several equally plausible explanations. The emphasis is on cooperative inquiry which enriches thinking and helps students to learn about the tentative, emergent nature of knowledge and to appreciate alternative explanations.

Again, it is mainly the spirit (free intellectual environment, the emphasis away from 'getting the right answer', the 'social system', etc.) of this model, rather than Suchman's detailed scheme of carrying it out (the 'syntax', see Joyce and Weil 1980: 64-67), which is adopted, due to the need to control the contents of the inquiry process which is supposedly unprogrammable, and the need to focus on the subject matter rather than the awareness and mastering of the inquiry strategies.

Both of these models presuppose well structured curriculum planning on the teacher's part well before the commencement of the course. According to Ausubel, the teacher does not only present the material, but should select and define what is to be meaningfully learned. It is his privilege and duty to structure the ideas and facts, and to design the hierarchy of knowledge (curriculum content), providing the students with 'intellectual scaffolding' to approach it. If such autocratic pre-programming runs counter to modern liberal education principles, it is counterbalanced by maximum effort to encourage active learner participation and intellectual contribution in class (though this is not adequately reflected in the lesson outlines shown in 6.3.4.2 and the content of sample lessons shown in Appendix 5).

#### 6.3.4 The Curricula

As dictated by the teaching method, a fairly rigid and pre-fabricated curriculum is required, and the materials were ready before the commencement of the courses. The planning took place during the summer months of 1981.

#### 6.3.4.1 Design

The aim is to assemble everything that is considered suitable to be taught in elementary translation classes (English to Chinese for Hong Kong students), and to divide the material into three broad areas -- Grammatical, Cultural, and Interpretive -- based on the translation teaching models described in Chapter 4. As far as possible, nothing will appear in more than one course. Then, material belonging to the same area is divided up into eleven convenient 90 minute portions, to be presented between the pre-test in the first meeting and the post-test in the last.

For all the three courses, lessons<sup>7</sup> are structured in identical patterns:

(a) Exercises directly related to the topic to be discussed are assigned one or two weeks before the lesson. The purpose of such exercises is to make the student aware of the problem, and try to solve it when he does. If he does not, and makes mistakes related to the topic to be discussed, the mistakes serve as examples for him to remember.

(b) Instructions and discussion in class. The general order is to introduce the topic (usually by citing anecdotes and examples relating to ideas discussed in previous lessons), analyze the problem in detail, compare the learners' solutions employed in the previously assigned homework, and propose strategies of handling the matter.

(c) Reading material is handed out. This is supplementary to the instructions and discussion. Length and nature vary from course to course, for example, more textbook-like and in note form for the Grammatical course, and more often than not extracts from articles on relevant topics in Chinese for the other two courses.

(d) Follow-up exercises after the lesson. These are shorter but more difficult than the ones before the lesson. The purpose is to



allow the learner to practice what he has learnt in class and in the reading, and to assure himself that he has done so.

#### 6.3.4.2 Content

The teaching material used in the experiments is a selection from the idealized curriculum described in 5.2. Since only a comparatively small part of that curriculum can be realized in short courses like these, a careful selection is called for. The selection was guided by the following factors:

(a) Nature of the courses -- they are short introductory courses for non-practitioners with no T/I training (see Appendix 2).

(b) Level of students -- their level of general education, as well as language competence (see Appendices 2 and 4).

(c) Interest and need of students -- the types of T/I work they might be engaged in (see Appendix 4).

(d) Actual teaching material available -- such as supplementary reading material in Chinese, and translation examples from English to Chinese to illustrate points made.

(e) Time limit -- all the teaching material has to fit into eleven lessons of about 90 minutes each, with no possibility of extending the course (see Appendix 3).

(f) Reference to the test -- what is taught in class has to relate to the test in some ways, but at the same time it must not cover exactly the same examples (otherwise the reliability of the test will be affected, see, for example, the comments on point (c) in 7.2.4.2.2).

All the three courses are structured identically, though the content of instruction is totally different:

(a) The first meetings of all the courses follow the same pattern: they begin with the pre-test which lasts for 30 to 40 minutes. Then the



objectives and contents of each lesson in the course are outlined, and the following are distributed:

- (i) A short questionnaire (to be collected at the second meeting) which aims to find out the learner's interests, education background, expectations of the course, etc. (see 6.3.2.1 and Appendix 4). This is identical for all the three courses.
- (ii) Exercises -- homework for discussion in Lesson 2. This is different for the three courses.
- (iii) A detailed list of reference material for translating, explaining what dictionaries, handbooks, institutions, etc. one can consult when encountering difficulties in understanding the SLT, and a short text explaining the requirements of a competent translator. These handouts are, incidentally, the only instruction the learners of different courses receive in common between the pre-test and the post-test. They are designed in a 'neutral' way, not biased towards any of the three TT models.

(b) The last meetings of all the courses also follow the same pattern: they begin with the post-test which takes up about 30 minutes. The remaining time (which can be extended on request) is devoted to two things:

- (i) Learners are encouraged to ask any questions on translating, and to clarify any queries they might have so far.
- (ii) Attention is drawn to the fact that there are other dimensions to translating not mentioned throughout the course (e.g. the Grammatical class: apart from Grammar, one has to consider the Cultural and Interpretive aspects. Examples).

To compensate for the areas not covered in each course, a limited amount of carefully selected notes and reading material (about 20 pages) distributed earlier to the other two courses is handed out. One week prior to the last meeting, a questionnaire is distributed to solicit the learners' queries, criticism, and views concerning the course, and the instructor responses to these as far as possible before the end of the last meeting (see 7.1.3).

(c) From the latter part of the first meeting after the pre-test to the end of Lesson 8, various topics laid down in the exemplary curriculum (5.2) are covered. These topics selected are laid down in Table 6-2. This part of the teaching is referred to as the 'core' in the report in Chapter 7.

(d) Lessons 9, 10 and 11 of all the courses are devoted to case studies designed to sum up the problems of translating in 'real situations'. Performances of professional translators are compared to illustrate the means to deal with the respective problems:

LESSON 9 -- Translating Shakespeare's Hamlet. Each course examines the problems from its own viewpoint. In the Grammatical course, examples are taken from the various Chinese translations of Hamlet published to demonstrate how the translator handled and mishandled the various parts of speech, tense and voice, and other syntactic problems in the process of translation. In the Cultural course, there are discussions on the problems of conveying to the Chinese audience the culture-bound notions in expressions like 'Sweet to the sweet' (Hamlet 5.1.237), 'I am more an antique Roman than a Dane' (5.2.339), and 'It hath the primal eldest curse upon't / A brother's murder' (3.3.37-38). In the Interpretive course, there are discussions on the use of prose and verse forms in the SLT and the Chinese versions. These are followed by an analysis on the stylistic features (rhymes, puns, etc.) and rhetorical devices (e.g. parison, proparalepsis, malapropism) found in Hamlet, and a comparison of the strategies the translators employed to reproduce these effects. All the teaching material in this lesson is taken from the author's A Critical Study of the Chinese Translations of Hamlet (Chau 1981) in which six Chinese versions are analyzed and compared.

LESSON 10 -- Translation of Foreign News. Current examples gathered from local and foreign newspapers are used to illustrate the Grammatical, Cultural, and Interpretive problems of journalistic translation respectively. A considerable amount of time is devoted to comments on the



Table 6-2: The Course Curricula: A Summary

| Lesson | <u>Grammatical Course</u>                                      | <u>Cultural Course</u>   | <u>Interpretive Course</u>  |
|--------|--|--|---|
| 1      | PRE-TEST. Introduction to the course.*<br>Common nouns.        | PRE-TEST. Introduction to the course.*<br>C.E.L.U. I -- Interpretation (SL). | PRE-TEST. Introduction to the course.*<br>T.A. I -- Function, Communication theories.                     |
| 2      | Proper nouns.  | C.E.L.U. II -- Representation (TL).  | T.A. II -- Domain, text types, readability.   |
| 3      | Personal pronouns.   | A.A.M. I -- Concepts, ideas and attitudes. <sup>+</sup>                      | Referential meaning, illocutionary acts.  |
| 4      | Relatives, interrogatives, indefinites.                        | A.A.M. II -- Geographical background, objects and system.                    | T.A. III -- Tone.   |
| 5      | Articles, demonstratives, numerals.                            | A.A.M. III -- Daily life and customs.  | Emotive meaning. <sup>+</sup>   |
| 6      | Modifiers, conjunctions, prepositions; tense and aspect.       | A.A.M. IV -- Colour and numbers.   | Reading a text. T.A. IV -- Register, personal style, sociolinguistics and translating. Style: summing up. |
| 7      | Voice and participles. <sup>+</sup>                            | Figurative speech.   | Wordplay, ambiguity, irony.   |
| 8      | Translating techniques. SL interference and 'Chinese' Chinese. | Synonyms. Cultural relativity.   | Context, Hermeneutics and translating. Literary translation. Overt translation.                           |
| 9      | Translating Shakespeare's <u>Hamlet</u> .*                     | Translating Shakespeare's <u>Hamlet</u> .*                                   | Translating Shakespeare's <u>Hamlet</u> .*  |
| 10     | Translating foreign news.*                                     | Translating foreign news.*   | Translating foreign news.*  |
| 11     | Translating the Bible.*  | Translating the Bible*   | Translating the Bible.*   |
| 12     | POST-TEST. Other dimensions of translating.*                   | POST-TEST. Other dimensions of translating.*                                 | POST-TEST. Other dimensions of translating.*  |

---

C.E.L.U. = cultural elements reflected in language use.

A.A.M. = adjustments to anthropological mismatches.

T.A. = text analysis.

\* Discussions from different viewpoints in the different courses, though the topic is identical in this lesson.

+ Content of the lesson laid out in Appendix 5.



students' performance in translating journalistic material assigned two weeks before, so that relevant points brought up earlier in the course (e.g. the interference by SL syntax in the Grammatical course, and the differences in stylistic conventions in the TL and SL in the Interpretive course) are highlighted. In a sense, this is a general revision for the course.

LESSON 11 -- Translating the Bible. Like the discussions on Hamlet in Lesson 9, these will be conducted on two levels: problems that are non-language-specific (i.e. translating into other languages in general) and those that are specific to Chinese as TL. These discussions are based on various articles and books by Nida (e.g. Nida 1964), as well as articles published in the journal The Bible Translator (e.g. Venberg 1971). Excerpts from various Chinese translations of the Bible are examined.

#### 6.3.4.3 Realization

On the whole, the content of instruction of the five classes conducted in 1981 adhered closely to the pre-structured programmes as outlined in 6.3.4.2, except for the fact that while the extramural classes met 12 times, the polytechnic class met 10 times, and the university class 18 times (see 6.3.1 and Appendix 3), which means that the original 12-part arrangement had to be restructured. For example, the polytechnic class has Lesson 11 in meeting number 17. Nevertheless, the content and order remain unaltered.

The progress of the lessons differed from class to class:

THE GRAMMATICAL CLASS -- The lesson was carried out almost to the letter. This was possible partly because a set of notes mainly based on Sun and Fung (1975) was handed out in the first seven lessons, the content of which runs parallel to the discussions in class in the first half of the course. Thus whenever there were unfinished discussions in a meeting, the students could be left to follow them up by studying the notes at home.

THE CULTURAL CLASSES -- The material prepared for the first four lessons proved to be unexpectedly rich, and they took up more time than was planned. As a result, Lessons 8, 10 and 11 had to be condensed, and these topics did not receive the attention they deserve. The students were not unaware of this, as one of them remarked on this 'regrettable anticlimax towards the end of this course' in her course assessment (see 7.1.3.2).

THE INTERPRETIVE CLASSES -- Lessons 2 and 6 took up more time than expected, while Lesson 7 turned out to be unusually short, due to poor response from the students and the subsequent discontinuation of discussions on the topic. For the EI class, there was a shortage of time towards the end of the course, so Lessons 9 to 11 had to be condensed, and the topics concerned did not receive the attention they deserved. It could be pointed out, however, that Lessons 9 to 11 were designed to meet such situations (shortage of time towards the end of the course) -- they can be cut short when necessary as they serve as revisions.

The material prepared for all three of the 'sample lessons' (see Appendix 5) turned out to be over-abundant, as each of these lessons took up 120 to 180 minutes instead of the 90 allocated to it.

All this notwithstanding, it is fair to claim that the curricula for the three courses planned before the experiment was faithfully carried out, and that the contents of instruction and method of teaching in these courses were both in accordance with the characteristics of the respective TT models. In this respect, all the teaching fulfilled the requirements of the experiment.

## EXPERIMENTS WITH THE MODELS: EXECUTION AND OUTCOME

The outcome of the teaching experiments described in the preceding chapter was measured in several ways, including the students' response to the lessons (their attendance as well as their assessments of the course), their reaction in class, and their performance in the post-test. This chapter reports on each of them in turn.

### 7.1 The Students' Response to the Courses

#### 7.1.1 Attendance

In the case of the extramural classes, the students' attendance figures can be one of the indicators of their reaction to the course. Together with the students' assessment at the end (7.1.3), they provide clues to what teaching material was welcome, what kind of instruction was more readily accepted, and what was not.

The attendance figures are particularly useful in the sense that they reflect the reaction of the whole class. By contrast, the test scores measure only the outcome of teaching on those students who persisted till the end, while the students' assessment reflect the feelings of the self-selected group which chose to return the questionnaire.

As seen from the attendance record of the three classes (Appendix 6), about half of the participants present in the first session turned up in the last. About one-third in the original groups dropped out by the fifth session and never reappeared. Judging from one's experience with extramural courses of this kind, the above phenomenon was normal. The drop-out rates and patterns seem to be in no way remarkable, though no statistical evidence could be cited to support this observation, due to the lack of studies in this area.<sup>1</sup>

Plotting those percentages on a graph (Fig. 7-1), the picture that emerges shows that there are no noticeable differences in the patterns



Fig. 7-1  
Extramural Classes Attendance

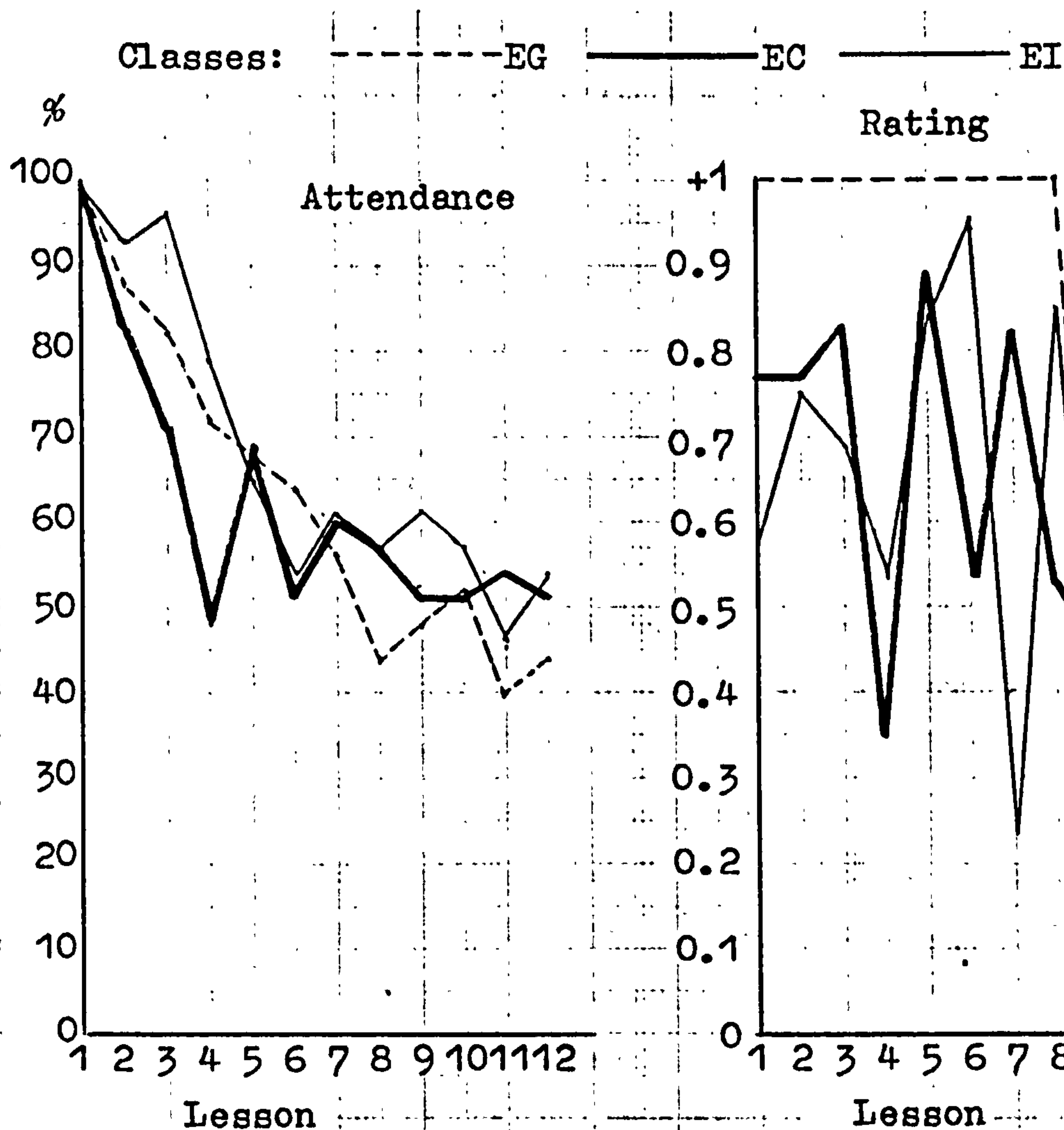
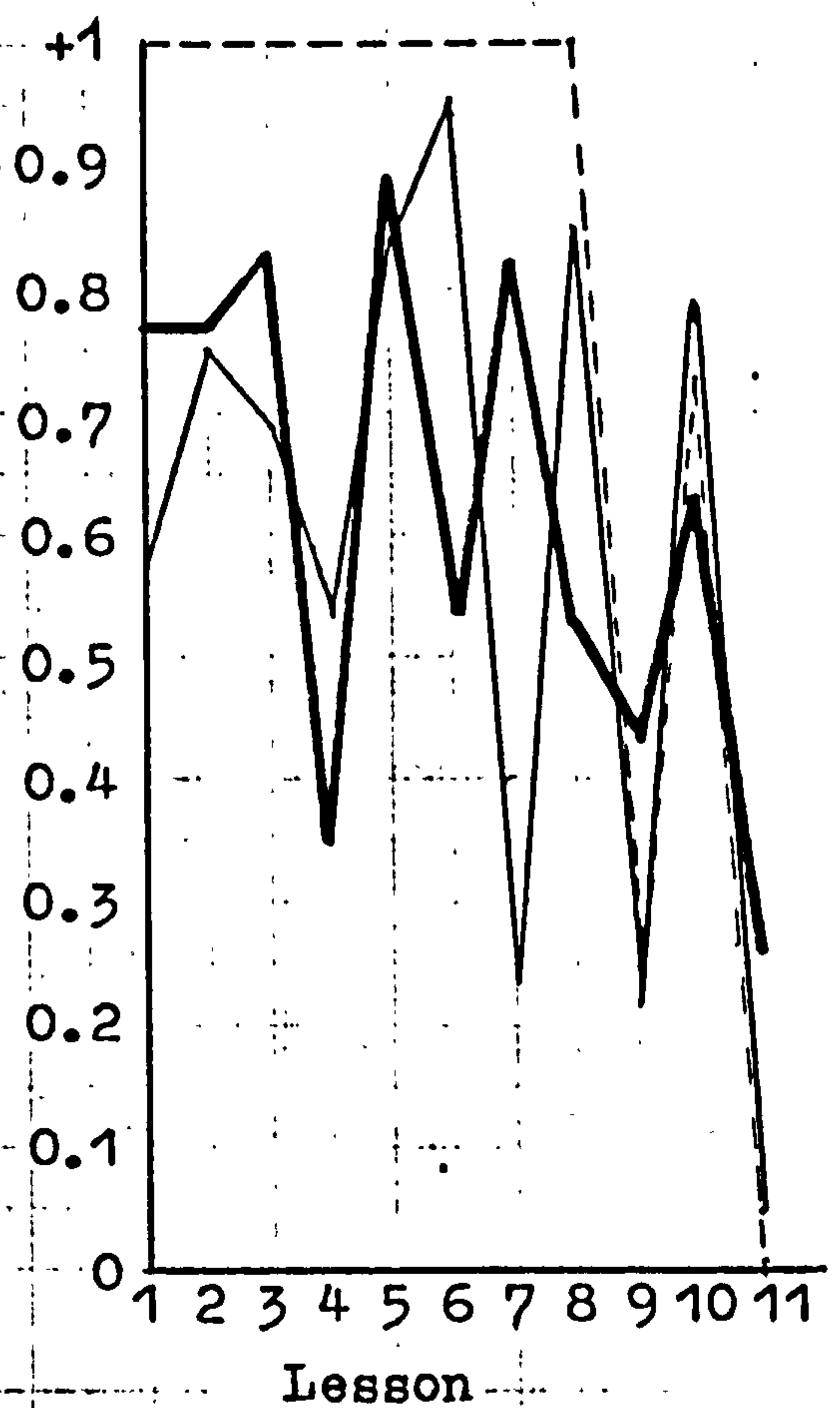


Fig. 7-2  
Rating of Lessons by  
Extramural Students



of the three classes. If this is the case, it should indicate that either none of the three courses were particularly popular or unpopular during this experiment, or that attendance has little correlation with the content of instruction. This can be regarded as the most significant finding concerning the attendance records. It is appropriate, though, for two other remarks to be made here. First, the fact that the attendance rate of the Interpretive class is considerably higher than those of the other two (as shown by the graph in Fig. 7-1 and the average percentages in Appendix 6, part II) is rather unexpected, as one would anticipate that this course

is more advanced than the others, and therefore less likely to be popular with beginners (see 6.3.1). That view was confirmed by the students' course assessments (see 7.1.3). Second, the general trend shown in the graph, though unremarkable, may be correlated to the relative popularity of the content of instruction in the various sessions. A more detailed analysis in this area is given in 7.1.3.1. A comparison of the attendance figures (Fig. 7.1) with the students' rating of the teaching material of individual lessons (Fig. 7.2) must be more revealing.

#### 7.1.2 Reaction in Class

During the period between the pre-test and the post-test, the following reactions to the teaching material were observed:

(a) The extramural students were passive, particularly so with the Cultural and the Interpretive classes. It seemed that the Cultural class was not impressed by the instruction which analyzed cultural problems but seldom offered definite and prescriptive answers. The students felt impotent and lost when told that there are no ready or even satisfactory solutions to some problems. The Interpretive class, on the other hand, found the majority of the instructions (e.g. register, ambiguity, text type, reading a text) too difficult and irrelevant to their immediate need as novices in translating. Very few students challenged the ideas put forth, or raised sensible questions relating to topics under discussion. Only a few in each class answered questions thrown to them, as the rest were often too insecure to express their opinions. From the comments made by the students, one felt that the degree of participation on the students' part (such as responding to questions in class, handing in homework, raising queries, and making remarks) was probably in direct proportion to the student's evaluation of himself as a translator. A student who felt that he was good at translating or up to the required standard of this course (as he imagined it) responded well. However, it seemed that the majority of the extramural students felt that they were incompetent in translating, inadequate in the command of English, and ignorant



in terms of translating theory. Such inferior feelings prevented them from effective communication throughout the course, despite every effort of the instructor to encourage participation.

(b) Such passivity was much less obvious with the polytechnic class, and almost absent in the university class. These students raised sensible questions during and after class, were eager to hand in homework, and commented periodically on the way the classes were conducted. They were sure that they followed what was taught on the whole. There was no doubt that the instructions in the Cultural and Interpretive aspects were much better received in these post-secondary classes than the extramural ones.

### 7.1.3 The Students' Course Assessments

One week before the last meeting, the students of all the classes received a questionnaire in which they were invited to express their views on the course. Some of those forms were returned before the last meeting by mail, others arrived afterwards. Some were handed back during the last meeting. About half of those who took the post-test returned that questionnaire. This proportion can be regarded as disappointingly low. Nevertheless, the content of this feedback is useful as it is interesting and revealing.

A translation of that questionnaire (originally in Chinese) can be found in Appendix 7.

#### 7.1.3.1 Ratings of Individual Topics: Results and Interpretation

The first part of the questionnaire solicited the students' reaction to the individual topics. By ticking the appropriate columns, they indicated how interesting each of the lessons are, and how useful they found them. For each lesson they were asked to choose among 'Very Interesting', 'Not very interesting', and 'Boring', as well as 'Very useful', 'Not very useful', and 'Useless' (see Appendix 7).



In tabulating the scores, the interest shown by the students in each class is represented by the average of the marks awarded in each lesson in the following manner:

|                      |    |
|----------------------|----|
| Very interesting     | +1 |
| Not very interesting | 0  |
| Boring               | -1 |

and the usefulness of each lesson is likewise represented by the average of marks in the students' mind awarded:

|                 |    |
|-----------------|----|
| Very useful     | +1 |
| Not very useful | 0  |
| Useless         | -1 |

A combination of these two averages (obtained by adding them up and dividing by two) is taken to indicate the popularity of each lesson in the eye of a particular class. This is admittedly no more than an unsophisticated approximation, but it may well be as meaningful as any would be in showing the rating by the students.

The results are tabulated in Appendix 8. Here is an interpretation of them:

(a) The Extramural Grammatical Class (EG)

Judging from the ratings, this is the most contented of the five classes. The students awarded 0.80 and 0.84 to Interest and Usefulness respectively (the full score being 1). It is remarkable that every one of the respondents rated the first eight topics, the core lessons, 'Very Interesting' as well as 'Very useful', resulting in combined averages of +1 in every case. By contrast, the lessons on translating Hamlet and the Bible were poorly received. Bible Translating scores 0, the middle mark between +1 and -1, both in Interest and Usefulness. This is, incidentally, the lowest popularity score for a lesson found in all the lessons of the five classes.

(b) The Extramural Cultural Class (EC)

The response of this class is less extreme than the previous one. Among the well-received topics are 'Concepts and Attitudes' and 'Daily

Life and Customs', both under the heading of 'Adjustments to Anthropological Mismatches', and 'Figurative Speech'. The other topic on Anthropological Adjustment ('Geographical Background and Objects'), though, was considered Useless, rated only slightly higher than 'Translating the Bible'. In two of those topics taught, namely 'Colour and Numbers' and 'Translating Foreign News', the score for Usefulness is much higher than Interest. This might mean that the students considered the topics important, but felt that those topics were inadequately if not badly treated.

(c) The Post-Secondary Cultural Class (PC)

The scores awarded by this class are also fairly low throughout. Among the well-received topics are 'Cultural Elements Reflected in SL Use', 'Concepts and Attitudes' and 'Daily Life and Customs' (both under 'Adjustments to Anthropological Mismatches'), and 'Figurative Speech'. The topic the class found the least Interesting is 'Synonyms', and the least Useful is 'Translating Hamlet'. The average score for Usefulness is the lowest of all the five classes. 'Translating Foreign News' was considered important but unsatisfactorily treated. The overall pattern is not dissimilar to that of class EC.

(d) The Extramural Interpretive Class (EI)

Judging by the ratings alone, this class must be the most dissatisfied of the five. The combined average score for overall popularity is merely 0.56. The average for Interest, 0.42, is also the lowest among the five classes. This is also the only class which gave any negative score for a topic: -0.1 for Interest in 'Reading a Text'. Bible Translating is considered the least Useful topic, and it is also the least popular one (a mere score of 0.05, almost the lowest of all the topics rated by the five classes). 'Understanding the SLT Background' was considered important, but unsatisfactorily treated.

(e) The Post-Secondary Interpretive Class (PI)

This class seems to be rather pleased with the course. The scores are generally high. The topic on 'Emotive Meaning' received a full average score of +1, closely followed by others on 'Communicative Theories', 'Referential Meaning', 'Ambiguity', and 'Context'. The three topics towards the end were not popular: 'Translating Hamlet' was rated the least interesting, 'Translating the Bible' the least Useful. 'Domain and Text Types' was considered important but unsatisfactorily treated.

Comparing the degrees of satisfaction expressed by the five classes, the following observations can be made:

- (i) There is no significant difference between the overall ratings of the extramural and the post-secondary classes, indicating that the degree of satisfaction expressed by the two groups are similar. (The mean of the combined average scores of the extramural students is 66.7, and that of the post-secondary students is 64.5.)
- (ii) Comparing the three models used, the Grammatical turned out to be the students' favourite, well ahead of the others, with a combined average of 0.82. The reception of the Cultural course by the extramural and post-secondary classes was identically cool (0.61 and 0.59 respectively). The same is not true of the Interpretive course: the extramural class gave a score of 0.56, the lowest of all five, while the post-secondary class was more enthusiastic (0.70). If other specific factors are to be ignored,<sup>2</sup> the above ratings confirm the former expectation (see 4.2.1 and 6.3.1) that beginners receive the Grammatical model more readily than others, and that the Interpretive model benefits the more sophisticated students more than it does the beginners. Indeed, the unanimous votes of the Grammatical class in all the eight 'core' lessons is a clear indication that this course offers the contents they expected -- translating training means comparative



grammar. The Post-Secondary Interpretive students, like all the rest, were beginners in the sense that they had received little or no formal translating training prior to this course. Yet they were superior linguistically and intellectually compared to the extramural students on the whole. This last assertion is supported by the reaction in class, their scores in the tests (see 7.2.4) as well as the remarks they made on this course (see 7.1.3.2).

The relative degree of interest of the three courses represented by the ratings came as a surprise, as some of the reactions shown ran counter to expectations before the experiment. The cultural course, full of colourful anecdotes and lively examples, should have no difficulty in attracting the students in class. By contrast, the Grammatical course, with its prescriptive and imperative format, was expected to be much less stimulating. But it was the supposedly boring Grammatical course which captured the interest of the students most, as reflected by the amount of concentration shown in class, and the ratings in the course assessment. Since the content of the Cultural course has a certain entertainment value, on the whole more so than the other courses, explanations are needed to account for the fact that neither of the Cultural classes found the lessons interesting (though several PC students did state in their letter that they enjoyed the meetings very much (see 7.1.3.2)). Perhaps one can find a hint in one remark by an EC student, who said that she did not consider the cultural gap all that important in the present context. Such underrating on the students' part is confirmed by other colleagues in the Polytechnic (see 7.1.3.2). If that represents the view of the majority, then the students' interest in the teaching material is linked not with its 'entertainment potential', but primarily with the receptors' judgement of its relevance to their purpose. In other words, having enjoyed the course was not considered 'Interesting' as long as the benefit is not obvious. A dull factual delivery would be enjoyable if the material were

thought to be useful. There was, naturally, a gap in the idea of Usefulness between the students and the instructor. As pointed out above, the PI class did appreciate the relevance of the supposedly more sophisticated teaching material in their course better than their extramural counterparts, and showed greater interest than the latter.

(iii) The gap between Interest and Usefulness differs from model to model. While the Grammatical class found the instructions very Interesting and very Useful, the Cultural classes rated them more Useful than Interesting. Two points seem to be clear here: first, cultural material was considered the least Useful, Grammatical instruction was thought to be most Useful. Second, while both of the Cultural classes found the material Uninteresting, the PI class was not bored to the same degree as the EI class was. The verdicts of the five classes can be summed up like this:

Class EG -- Very Interesting, very Useful.  
 Class EC -- Not Interesting, not very Useful.  
 Class PC -- Not Interesting, not Useful.  
 Class EI -- Boring, but fairly Useful.  
 Class PI -- Fairly Interesting, very Useful.

(iv) For all the five classes, 'Translating Hamlet' and 'Translating the Bible' were among the most poorly received of all the topics. Three of the five classes considered 'Translating Foreign News' important (0.83 to 1), but unsatisfactorily treated. Thus it seems that the three revisional lessons at the end were less well-received than the preceding 'core' topics. This can be explained by the fact that in most cases, the last three topics were not given adequate treatment due to a lack of time towards the end of the course (see 6.3.4.3), and that unlike the preceding topics, 'examples offered in these three do not teach anything new.

(v) Comparing the likes and dislikes of the classes taught with the same model, it is clear that the pattern is on the whole similar. A topic favoured by the extramural students was also liked by the



post-secondary ones, sometimes to a greater degree. 'Geographical Background and Objects' was received much better by the PC class than the EC class, and 'Communicative Theories' and 'Reading a Text' much better by the PI class than the EI class. The opposite did not happen: there was no topic which the extramural students welcomed but their post-secondary counterparts did not.<sup>3</sup>

(vi) It seems that the popularity of each topic is to a great extent related to the amount of attention devoted to it in class. The 'attention' can be measured tangibly by counting the length of time spent on discussing, and the volume of handouts. For example, in the Interpretive course, 'Emotive Meaning' and 'Ambiguity, Word-play and Irony' took up much more time than scheduled, and they became the most popular ones among the students from both classes. Exactly the opposite is true of 'Reading a Text' and 'Translating the Bible'. This is hardly surprising, as more time devoted to a topic leaves a deeper impression, a feeling of importance (thus Usefulness), and reflects greater interest and more preparation on the instructor's part.

#### 7.1.3.2 Remarks on the Course

Apart from the rating of each topic in turn, the respondents also expressed their views in the other columns of the questionnaire: 'Remarks on the method of instruction', 'Complaints on this course', 'Other material which should also be included in a translation course', and 'Other opinions and suggestions' (see Appendix 7).

Much of this feedback is general remarks on the conducting of the course as a whole. Though they may not be particularly relevant to the present investigation, it would not be out of place to record a few recurrent themes, if only to put the other data in a proper perspective:



-- The course was far too short: topics were not properly developed, and hasty run-throughs resulted in serious indigestion. Constant bombardment of new material made life difficult.

-- The exercises contained mainly short isolated sentences. This is undesirable, as problems with translating whole passages must be quite different from translating full texts.

-- Though the content may well be useful and relevant, the supplementary reading handed out after each lecture was boring. One felt like attending a correspondence course (by a Grammatical student).

--Would have welcomed more supplementary reading (by Interpretive students).

-- Would have welcomed 'more actual examples'. [ This can be taken to imply that there has been too much theory.]

-- Several of the topics took up a lot more time than originally scheduled, resulting in an anticlimax towards the end of the course where material was either hastily gone through or cancelled. 'I wish that the first half of the course were condensed, so as to make room for more practical examples' (by an EC student); '"Translating Hamlet" and "Translating the Bible" were not fully treated -- only a minor aspect of these topics was covered' (by an EG student).

-- Would have preferred more translation examples taken from contemporary literary writing. Shakespeare is undoubtedly too archaic and remote.<sup>4</sup>

-- The exercises were boring and sometimes unprofitable. (This view was aired repeatedly by Cultural and Interpretive students, mainly referring to occasions when they were required to do drills and basic research work other than translating.)

On the whole, the post-secondary students were more outspoken in their remarks than the extramural ones. Having been together as a class for a longer period, the former managed to establish a much better relationship with their instructor and other classmates. So it was not surprising that most of the notes of thanks came from the post-secondary classes. It is interesting to note that of these two groups, most of the Cultural class students expressed thanks for 'a really nice time' and 'those enjoyable sessions', the Interpretive students expressed thanks for 'useful' and 'enlightening' instruction. Thus the 'entertainment

potential' of the Cultural material was realized, though this was not reflected in the ratings. This again reaffirms the view that the Cultural classes did not find the instruction particularly useful, as the others apparently did. In the students' mind, Cultural orientation should hardly be an important part of the translation curriculum.<sup>5</sup>

Thus it was not surprising that students of the Cultural courses, more than the others, found themselves learning new and unexpected things. An EC student wrote: 'Now I realize that apart from grammar and style, one has to know more about the customs, etc., of other peoples.' (She stated in a nutshell all the three models!). Another PC student said: 'Now I know there are many sides to translating...I was shown a new world in translating.'

This awareness of aspects of translating other than the model taught was evident in the response to 'Other material which should also be included in a translation course'. A Grammatical student demanded 'How to handle figurative speech, metaphor, and simile'. A PC student wanted 'Tone and context, as well as the techniques of the uses of different parts of speech'. Another PC student preferred to be taught 'How to translate into a native-like TLT free from SL interference'. One EI student would like to have 'Various aspects of translating techniques', another 'Grammatical matters' as well as 'Language philosophies' (the latter added that the instruction in the course was not difficult for him), still another 'Cultural background of the SL to enable me to understand the SLT better'. A PI student said the same thing: 'Differences of the Chinese and English cultures'. Another PC student wanted 'Techniques of translating'. Two students, one from the EI class, the other from the PI class, found the readings on Grammatical considerations handed out after the post-test most interesting and useful (see 6.3.4.2). They undoubtedly preferred such instruction to that received during the course.

Not surprisingly, again, it was the Interpretive students who suggested topics and areas outside the three models when filling in this column. Items put forth by EI students include 'Vocabulary drills',



'Speed training', 'Actual examples of translating from novels, short stories, and poetry'. Some PI students suggested 'The use of reference books' and 'Techniques of writing'. It is noteworthy that Grammatical students suggested next to nothing, the Cultural students, as seen in the last paragraph, suggested topics that belong to the other two models, while the Interpretive students suggested topics that belong to the other models, as well as others outside them. If an optimistic interpretation can be followed, this indicates that the eyes of the Cultural students were opened, and this was even more true of the Interpretive groups. Otherwise, one can simply attribute this to the relative degree of satisfaction of the students in different courses: the Grammatical students suggested little because they thought they had received what they expected from translating training, while the Interpretive students were the most unfulfilled group.

## 7.2 The Translation Test

As a primary means to measure the outcome of the experiment, a translation test was designed concurrently with the curriculum planning, and later administered during the experiment. For the purpose of assessing the standards of the students taught, as well as estimating the validity of this test, it was given also to some other subjects who did not take part in the five classes. The latter are referred to as the 'other groups' in the rest of this chapter.

### 7.2.1 The Subjects

The subjects of this test include two categories: the members of the five courses, who were given the test twice, and the 'other groups' who were students of translation courses in various institutes of education in Hong Kong.



### 7.2.1.1 The Course Students

These are members of the five translation classes for beginners taught:

(a) The Extramural Grammatical Class (EG) -- Twenty-five students took the pre-test, twelve of them later took the post-test. There are some who missed the pre-test but later took the post-test. They are disregarded as far as these experiments are concerned. The same principle applies to the other courses.

(b) The Extramural Cultural Class (EC) -- Thirty-five students took the pre-test, nineteen of them later took the post-test.

(c) The Extramural Interpretive Class (EI) -- Twenty-three students took the pre-test, twelve of them later took the post-test.

(d) The Post-Secondary Cultural Class (PC) -- Twenty-two students took the pre-test, twenty-one of them later took the post-test.

(e) The Post-Secondary Interpretive Class (PI) -- Nineteen students took the pre-test, fifteen of them later took the post-test.

### 7.2.1.2 The Non-Course Students

Apart from the students mentioned above, translation students from various educational institutes were invited to take the same test once. These tests took place concurrently with the teaching experiment, with the kind assistance of the lecturers responsible for these classes. In each case a period of 50 to 120 minutes was given, and the test was completed in class, followed by discussions concerning it (see 7.2.3). These groups are:

(a) The second year class of the Translation and Interpretation Course of the Department of Languages, Hong Kong Polytechnic (i.e. the seniors of the PI class). Ten students handed in the test paper although a few more took part (see footnote 15).

(b) The third year class of the same course at the Polytechnic. Seventeen students took part. All the classes promised not to disclose the aim and content of the test to friends in other classes.

(c) The second year class of the Translation Course of the Chinese Department, The Chinese University of Hong Kong (i.e., the seniors of the PC class).<sup>6</sup> While everyone who passed the final examination at the end of the year at the Hong Kong Polytechnic promotes in the same course (almost every student in year 1 goes through the three-year course and graduates with the diploma), only a minority of the Chinese University students who took the first year Translation Course (which is a general foundation course) move on to second and third year translation as a minor subject. The same applies to the Hong Kong University students described below. Twenty-seven students of this second year translation class took the test.

(d) The third year class of the same course in the Chinese University of Hong Kong. Eleven students took the test.

(e) The first year class of the Translation Course of the Chinese Department, the University of Hong Kong. There were several classes of the same nature on the same level offered concurrently by different lecturers, and this was one of them. They took this test during their second month of formal training in translating. Forty-seven students took the test.

(f) The second year class of the same course. Twelve students took the test.

(g) The Higher Diploma Class in Translation (Chinese to English) of the Department of Extramural Studies of the Chinese University of Hong Kong. Members of this class are mostly university graduates, and most of them have T/I as part of their daily work. Nearly all of them have had no formal T/I training before joining that course. The test took place on the third month of their training. Nineteen students took the test.

## 7.2.2. Design

### 7.2.2.1 Aim

This is a proficiency test designed to measure the ability to translate from English to Chinese, and the attitude to translating on the whole. It is based on the assumption that a competent translator can distinguish between faulty translations from comparatively fault-free ones. Special attention was paid to the differentiation of various kinds of faults along the lines of the three models proposed in the present thesis, so that the subject's awareness of the problems of translating related to the various models would be reflected by the numbers of faults identified. In this respect, this test reveals not only the subject's competence as a translator, but also his views on translating -- which aspects should be attended to, what is meant by accuracy, and so on.

As reported below (in 7.2.3), this test was described to the subjects as an 'attitude test' rather than a proficiency one. Attempts were made to convince them that it was not their competence in translating that was measured, though there is no evidence to show how successful such downplay of the first aim was. This distortion of the emphasis of the aim was necessary due to several considerations:

(a) Subjects tend to be unduly nervous when told to 'do this test and let me find out how good you are'. Judging from past experience, this is particularly true of students in Hong Kong, being a product of an examination-oriented education system in a highly competitive society. An overt proficiency test at the outset of this course might throw a dark shadow on future instructor-student relationship.

(b) With the post-secondary students in the courses and all those from the other groups, it was important to dispel the suspicion that scores of the test(s) would affect their end-of-term academic results, and that this test was designed in collaboration with their lecturers to spy on them.

(c) The lecturers responsible for the other groups might not like



the idea of comparing the competence of their own classes with others.<sup>7</sup>

(d) More importantly, the reliability of this test is far from being established. This uncertainty was greater before the results were worked out. While it can be more confidently asserted that such a test, if well designed and properly administered, should reveal the awareness of the subject to the various aspects of translating problems, how far it can measure translating competence remains an open question (but see 7.2.4.2.1).<sup>8</sup>

(e) Very little has so far been done in the area of translation testing. Despite a long tradition of Translation Criticism, and several recent attempts to establish explicit principles based on modern linguistics (the most celebrated being House 1977), there has up till now been a lack of rational translation evaluation procedures, language-specific or otherwise. Unlike language testing, where the intuition of native speakers or authorities on grammar can be relied upon to establish the correction of an answer, translating testing operates mainly on the faith of the competence of the test designer as a translator. And translators, probably more so than practitioners in most fields, are aware of their own fallibility.<sup>9</sup>

Students of the five classes taught were given the same test at the first and last meetings of the course.<sup>10</sup> By comparing the scores on the two occasions, it should be possible to measure their improvement and its nature or direction (see 7.2.2.3 and 7.2.4.2.2). Their scores in the pre-test are also used to demonstrate the degree of homogeneity within each class, as well as to compare the standard of the five classes (7.2.4.2.1).

#### 7.2.2.2 Problems and Limitation

The designing of a test to fit the purpose of this experiment encountered serious difficulties of a different nature:

(a) The lack of research in the area of translation testing and the subsequent doubts in reliability, as mentioned in 7.2.2.1.

(b) The specific demands of this experiment --

(i) The test has to be short, to be completed in class within a maximum of thirty minutes. This was dictated by the schedule of the three courses.

(ii) It must be possible to mark the paper 'objectively', that is, mechanically, free from personal biases.

(iii) At the same time, translations have to be done with text(s) and within context, so as to accommodate faults belonging to the Interpretive aspect. This requirement is usually unreconcilable with the previous one.

(iv) It must differentiate among faults which belong to the three models, so that the scores reflect not only how competent the subject is as a translator, but also the types of fault he failed to identify.

(v) Equally plausible faults have to be created for every option in every item in the test. Such creations inevitably lead to controversies, as translators often disagree on the acceptability of 'correct' translations, and every translation is forever improvable.

(c) The linguistic and translating standards of the subjects. Due to the low level of English (see 6.3.2.1), the SLT has to be simple enough in terms of lexicon and syntax to ensure that faults unidentified in the answers were not a result of comprehension failure.

(d) Competence in various aspects of translating (Grammatical, Cultural, and Interpretive) are not equally measurable.



### 7.2.2.3 Principles of Design

The paper consists of a text of 800 words in English. A total of thirty sentences or clauses are selected out of the text, each is provided with three different Chinese translations. The subject is asked to choose one of the three which he considers to be the most appropriate for this occasion.

Of the thirty multiple choice items, ten belong to 'Type 1', ten belong to 'Type 2' and ten belong to 'Type 3':

|              | <u>Type 1</u> | <u>Type 2</u> | <u>Type 3</u> |
|--------------|---------------|---------------|---------------|
| The options: | FF            | FF            | FF            |
|              | XG            | XC            | XI            |
|              | XC            | XI            | XG            |

FF = 'fault-free' translation, i.e. without obvious mistakes which can be attributed to incompetence in Grammar, Culture, or Interpretation (style, text analysis, etc.).

XG = Grammatically faulty.

XC = Culturally faulty.

XI = Interpretively faulty.

To illustrate the choices available and the distinctions between faulty and fault-free answers, six items, two from each type, are explained in Appendix 10.

It was predicted that the Grammatical students, who received instructions in the Grammatical aspects of translating and nothing else, should be more sensitive to grammatical mistakes after the course, and are therefore more likely to pick FF answers in Type 1 and Type 3 items in the post-test than in the pre-test. Since they received no orientation concerning Cultural and Interpretive matters, they are not more likely to be able to spot mistakes in those areas, and are therefore not more likely to pick FF answers in Type 2 items. Similarly, Cultural students are expected to improve in Types 1 and 2 items but not Type 3 ones, and Interpretive students in Types 2 and 3 items only.

If there should be significant evidence to show that the above

actually happened, it would show that the independent variable (teaching in between the tests) had an effect on the dependent variable (the students' performance), i.e. students learned quite different things from the three models, and possibly regard translating as a somewhat different activity after the teaching.

#### 7.2.2.4 Choice of the Source Language Text

The SLT chosen is a Scottish folk tale, adapted from the version told by Macdougall.<sup>11</sup> With the help of applied linguists in Edinburgh and translation teachers in Hong Kong, the text was retouched and edited to meet the need of this test. Alterations made included stylistic shifts and cultural adaptations.<sup>12</sup>

This piece of text was chosen in preference to many others considered because:

(a) Its length is ideal, and it forms a complete self-sufficient text.

(b) It is not boring -- some of the subjects have to take the test twice and spend up to over an hour on it.

(c) It is malleable -- due to the unusual nature of this test, the details of the second half (paragraphs 6 to 12) had to be completely reshaped to meet the need of the items (as explained in point (b(ii)) above) without damaging the theme or the plot.

In the Chinese translations, the mistakes created are:

XG -- mostly interference from SL grammar, such as retaining syntactic constructions which are unacceptable in Chinese grammar, and over-literality resulting in unnatural, if not misleading, expressions.

XC -- such as inconsistency in culture-bound details resulting in difficulties of comprehension, or illegitimate substitution of cultural elements.

XI -- such as inconsistency in style (archaic elements amidst modern style) and literary expressions unsuitable for eventual oral presentation.



### 7.2.2.5 The Test Paper

The test paper, in its final form, consists of two pages of SLT in English, followed by three typeset pages in Chinese. This is a translation of the instructions which begin the Chinese answer sheets:

The text above is Scottish folklore. Now we are translating it into Chinese. The translation is to be part of a collection of stories for children, which will be used by adults (parents, teachers, broadcasters, etc.) to read to children. This audience is ten to twelve years old, that is about primary four to six.

Here are thirty sentences or clauses taken from the story, each translated in three different ways. Which version do you think is the most appropriate? Please indicate your choice by ticking the corresponding box.

The full text of the test paper is reproduced in Appendix 9.<sup>13</sup>

### 7.2.3 Administration

The translation tests were conducted in Hong Kong between September 1981 and January 1982. I was present on every occasion. In many cases with the other groups, the lecturers responsible for the class also came, but they did not participate in any way beyond introducing me to the students before the test.

At the commencement of the pre-test during the first meeting, the five classes taught were told that the test is designed to reveal their attitude towards translating, rather than their competence in translating (see 7.2.2.1). The post-secondary classes were also assured that the scores in the test would not affect their academic assessment. After all the test papers (including the SLT and the answer sheets) were collected, the classes were told that they would be given the very same test again in the last meeting, after which the principles of design of the test would be disclosed. Before the post-test, the classes were reminded that there was no necessity to recall their answers in the pre-test. A translation of the set of oral instructions given before and after the tests can be found in Appendix 11. Eventually all the answers were completed and



submitted within a period of 20 to 40 minutes. On the whole, groups with more translation training (i.e. the second and third year classes) spent a little less time than the novices. The five classes taught spent less time in their post-test than in the pre-test.

After the test (for the other groups) and the post-test (for the five classes taught), the principles of design of the test were explained, and a key to the answers was distributed to the subjects (see Appendix 12). With this key in hand, the subjects counted the scores for themselves. They were reminded that the so-called 'fault-free' answers are nothing but relative choices under a specific context. The choices had been challenged, and the designer is fallible.<sup>14</sup> Despite this, it is the designer's conviction that the paper on the whole serves its purpose (that of revealing the subject's awareness of the various problems in translating). As for the scores, they may or may not be taken as an indication of translation proficiency -- this question remains open, at least until after the results are worked out. A high score means the subject's view on translating coincides with those of the designer. An improvement of scores in the post-test might indicate that the instructor who was also the designer had managed to persuade his students to look at translating in the way he intended.

The test was followed by a discussion on the design of this test, in which the subjects were given the chance to challenge the design principles and technical details. Many were eager to do this.<sup>15</sup> Then the groups were promised that the test sheets submitted would be returned within one week, together with an average score for that group.

#### 7.2.4 Results and Interpretation

##### 7.2.4.1 Computation and Tabulation

###### 7.2.4.1.1 Performance of Course Students

The answers given by the subjects who took the test twice are listed in Appendix 13, part I, and the answers of those who took the pre-

test but not the post-test are listed in Appendix 13, part II (see also 7.2.1.1).

#### 7.2.4.1.2 Performance of Non-Course Students

The answers given by non-course students (i.e. those who do not belong to the five classes taught, and did the test only once, see 7.2.1.2) are listed in Appendix 13, part III.

#### 7.2.4.1.3 Scores of the Classes

The average scores of each class in this test are listed in Table 7-1.<sup>16</sup>

#### 7.2.4.1.4 Effect of the Experiment

A comparison of the performances of the five classes taught before and after the course can be found in Table 7-2. There, the figures under 'Mistakes' represent the average number of mistakes made in the post-test more than those made in the pre-test. Thus a negative number indicates improvement. For example, '-4.7' under 'XG' means the class made an average of 4.7 Grammatical mistakes less after the course. The figure under 'Points gained' indicates actual average improvement. Thus a positive figure means less mistakes made after the course. The mark (s) after a figure indicates that the difference is significant at a 5% level according to the t distribution, while its absence indicates that it is not significant.<sup>17</sup>

#### 7.2.4.1.5 Analysis of Mistakes Made

To assess the proportion of the average types of mistakes made, class averages are listed and contrasted in Table 7-3.<sup>18</sup>

Table 7-1: Average Scores of the Various Classes in the Test

The figures in this table represent the average number of correct (FF) answers out of a total of 30 items.

|                    | <u>Model taught</u>                     | <u>Training just commenced</u> | <u>Training in progress</u> | <u>Pre-test before course</u> | <u>Post-test after course</u> | <u>Points gained</u> |
|--------------------|---|--------------------------------|-----------------------------|-------------------------------|-------------------------------|----------------------|
| <u>Extramural</u>  |   |                                |                             |                               |                               |                      |
| EG                 | Grammatical<br>Cultural<br>Interpretive |                                |                             | 10.8 <sup>+</sup>             | 13.3                          | +2.5                 |
| EC                 |   |                                |                             | 11.0 <sup>+</sup>             | 14.7                          | +3.7                 |
| EI                 |   |                                |                             | 11.2 <sup>+</sup>             | 13.2                          | +2.0                 |
| Higher Diploma     |   | 15.0**                         |                             |                               |                               |                      |
| <u>Polytechnic</u> |   |                                |                             |                               |                               |                      |
| Year 1 (PI)        | Interpretive                            |                                |                             | 14.1                          | 17.8 <sup>++</sup>            | +3.7                 |
| Year 2             |   |                                | 18.2*                       |                               |                               |                      |
| Year 3             |   |                                | 16.4                        |                               |                               |                      |
| <u>University</u>  |   |                                |                             |                               |                               |                      |
| CUHK Year 1 (PC)   | Cultural                                |                                |                             | 14.6**                        | 18.6                          | +4.0                 |
| CUHK Year 2        |   |                                | 16.8                        |                               |                               |                      |
| CUHK Year 3        |   |                                | 15.4                        |                               |                               |                      |
| HKU Year 1         |   | 14.4                           |                             |                               |                               |                      |
| HKU Year 3         |   |                                | 16.8                        |                               |                               |                      |

+ About 60% of the original students dropped out before the post-test, and their scores in the pre-test were ignored in calculating the points gained (see 6.3.1).

++ The classes received training from other sources concurrently (see 6.3.2.2).

\* This score may not reflect the proficiency of the class, as not everyone handed in the answer sheet after the test (see footnote 15).

\*\* These classes received about two months of training before that test.



Table 7-2: Scores of the Pre-Test and the Post-Test Compared

| <u>Class</u> | <u>Model taught</u> | <u>Differences</u> |           |           | <u>Points gained</u> |
|--------------|---------------------|--------------------|-----------|-----------|----------------------|
|              |                     | <u>XG</u>          | <u>XC</u> | <u>XI</u> |                      |
| EG           | Grammatical         | -4.7(s)            | +1.1      | +1.0      | 2.5(s)               |
| EC           | Cultural            | -1.8(s)            | -1.7(s)   | -0.3      | 3.7(s)               |
| EI           | Interpretive        | -1.1               | 0         | -1.0      | 2.0                  |
| PC           | Cultural            | -1.6(s)            | -3.3(s)   | +0.8(s)   | 4.0(s)               |
| PI           | Interpretive        | -1.9(s)            | -0.3      | -1.5(s)   | 3.7(s)               |

Table 7-3: Breakdown of Types of Mistakes Made

| <u>Class</u>              | <u>No. of subjects</u> | <u>XG</u> | <u>Average</u><br><u>XC</u> | <u>XI</u> | <u>FF</u> |
|---------------------------|------------------------|-----------|-----------------------------|-----------|-----------|
| <u>Extramural classes</u> |                        |           |                             |           |           |
| EG                        | 25                     | 6.4       | 8.0                         | 3.7       | 11.9*     |
| EC                        | 35                     | 7.5       | 7.3                         | 4.1       | 11.0*     |
| EI                        | 23                     | 7.6       | 7.6                         | 4.2       | 10.7*     |
| Higher Diploma            | 19                     | 3.2       | 8.2                         | 3.6       | 15.0      |
| <u>Polytechnic</u>        |                        |           |                             |           |           |
| Year 1 (PI)               | 19                     | 5.0       | 7.6                         | 3.1       | 14.3*     |
| Year 2                    | 10                     | 3.8       | 5.6                         | 2.4       | 18.2      |
| Year 3                    | 17                     | 2.8       | 7.9                         | 2.8       | 16.4      |
| <u>University</u>         |                        |           |                             |           |           |
| CUHK Year 1 (PC)          | 22                     | 4.8       | 7.3                         | 3.1       | 14.7*     |
| CUHK Year 2               | 26                     | 3.0       | 7.4                         | 2.7       | 16.8      |
| CUHK Year 3               | 11                     | 2.1       | 9.0                         | 3.7       | 15.4      |
| HKU Year 1                | 47                     | 5.4       | 7.0                         | 3.1       | 14.4      |
| HKU Year 3                |                        |           |                             |           | 16.8**    |

\* These figures are not identical with those in Table 7-1, as they include the answers of the subjects who did not take the post-test, while the figures in Tables 7-1 and 7-2 ignore those subjects.

\*\* Unfortunately, the details for HKU Year 3 are not available, see Appendix 13, part III.

Table 7-4: Scores of Trained and Untrained Subjects Compared

|                                       | <u>No. of subjects</u> | <u>XG</u> | <u>Average</u><br><u>XC</u> | <u>XI</u> | <u>FF</u> |
|---------------------------------------|------------------------|-----------|-----------------------------|-----------|-----------|
| Extramural students                   | 83                     | 7.2       | 7.6                         | 4.0       | 11.2      |
| Post-secondary freshmen               | 88                     | 5.2       | 7.2                         | 3.1       | 14.5      |
| Extramural higher diploma<br>students | 19                     | 3.2       | 8.2                         | 3.6       | 15.0      |
| Post-secondary senior                 | 64                     | 2.9       | 7.5                         | 2.8       | 16.7      |



#### 7.2.4.1.6 Effects of Translation Training

To compare the proportion of the various types of mistakes made by subjects at various stages, the average scores of all the subjects belonging to the four groups described below are listed in Table 7-4:

- (a) Extramural students -- members of classes EG, EC and EI.
- (b) Post-secondary freshmen -- members of first year classes at the Polytechnic (PI), The Chinese University (PC), and Hong Kong University.
- (c) Members of the extramural higher diploma class.
- (d) Post-secondary seniors -- members of the second and third year classes at The Chinese University and the Polytechnic.

The first three groups are untrained subjects at different educational levels, the last is in the second or final year of training in a post-secondary institute.

#### 7.2.4.2 Observations

##### 7.2.4.2.1 Reliability of the Test

#### SCORING

The average scores of each class, on the whole, conforms to one's expectation of the performances (standard and competence) of the various classes (see Tables 7-1, 7-2 and 7-3):

(a) The university students consistently scored better than the polytechnic ones, and the polytechnic students better than the extramural students (mostly school-leavers who failed to gain entrance to post-secondary institutions). For example, all the university and polytechnic freshmen classes scored between 14.3 and 14.7, while all the extramural classes scored between 10.7 and 11.0.

(b) All the second and third year post-secondary classes scored an average between 15.4 and 18.2, while their freshmen counterparts scored between 14.3 and 14.7.

(c) All the five classes taught performed considerably better after the course, gaining an average of 2.0 to 4.0 points.

(d) The scores are in direct proportion to the amount of TT to which the students had been exposed, not to the level of general education (which, in this case with Hong Kong students, has positive correlation to their linguistic competence). This is demonstrated in the case of the Higher Diploma class (untrained students, mostly university graduates), which scored not much better than the university of polytechnic freshmen, and considerably worse than second and final year university students.

### COMMENTS

The fact that the results conform to the assumed standards of the various classes may be taken as an indication of the reliability of this test as a proficiency test in general translating (in view of the absence of other means of verification, see 7.2.2.1). While it is not within the scope of the present study to probe into the theory and practice of translation testing, the reliability of this test does help to strengthen the credibility of this experiment, the test being an indispensable tool to measure its outcome.

#### 7.2.4.2.2 Effects of the Teaching in the Courses

### SCORING

(a) Breaking down the types of mistakes made in the pre-test and the post-test:

(i) Each class improved considerably in the area taught. For example, the Grammatical class gained 4.7 points in Grammatical items, and the two Cultural classes gained 1.7 and 3.3 points in Cultural items (but see (a(iii)) below). The improvements of all the classes except EI are significant, indicating that the teaching during the course had a positive effect on the subjects.

(ii) Judging by the scores, the students benefited most from Grammatical instruction, and least from Interpretive instruction: the Grammatical class made an average of 4.7 fewer grammatical mistakes after the course, but the two Interpretive classes made only 1.0 and 1.5 fewer Interpretive mistakes.



(iii) Irrespective of the models taught, all classes improved in the Grammatical items. (The improvement of class EI is insignificant, that of the others is significant.) Except for class PC, Grammatical improvements were the greatest of the three aspects -- even for the classes which received no Grammatical training.

(iv) All the classes showed significant improvement in the Cultural and Interpretive items only after being taught in these models: the Interpretive classes gained 0.3 and 0 points in Cultural items after the course, while one of the Cultural classes gained 0.3 points, the other lost 0.8 points in Interpretive items (the loss is statistically significant). Interestingly, the Grammatical class, though it improved remarkably Grammatically, performed worse in Cultural and Interpretive items in the post-test, making an average of 1.1 and 1.0 mistakes more respectively.

(b) The higher the level of the class, the greater the overall improvement: the extramural classes gained 2.5, 3.7 and 2.0 points, the polytechnic class 3.7 points, and the university class 4.0 points.

(c) Scores of the polytechnic and university freshmen classes after the course (17.8 and 18.6) are marginally higher than those of their seniors (average 16.7).

(d) Judging from the scores, the overall improvement was the greatest in the Cultural classes (3.7 and 4.0 points), followed by the Interpretive classes (2.0 and 3.7), and the smallest improvement was in the Grammatical class (2.5).

(e) About 40% of the extramural students dropped out before the final session. The class average scores in the pre-test including them are 11.9 (EG), 11.0 (EC), and 10.7 (EI), and those excluding them are 10.8, 11.0, and 11.2 respectively. If these differences have any importance at all, they show that it was the comparatively more proficient learners who dropped out of the Grammatical class, the less proficient ones who dropped out of the Interpretive class.



COMMENTS (Please refer to each point under 'scoring' above.)

(a) Concerning the types of mistakes made:

(i) The fact that every class improved considerably in the area taught is not surprising, rather explanation is required when this did not happen. The fact that all the classes except EI improved significantly after the course may indicate that the Interpretive course is too advanced for extramural students (school-leaving level).

(ii) There are several reasons which might account for the greatest improvement in Grammatical items and the smallest in Interpretive ones, and each of these explanations may be equally valid:

(1) Grammatical rules are 'generative' in the sense that once pointed out, mistakes of a similar nature can confidently be avoided in future.

(2) Beginners are more ready to take in Grammatical instructions than Interpretive ones. The classes concerned were more interested in Grammatical instruction than Cultural and Interpretive training (see 7.1.3).

(3) Improvement and attitude change are the least measureable in Interpretive competence in translating. Also, unlike Grammatical mistakes, the Cultural 'mistakes' are usually no more than less desirable options in particular contexts (not a matter of correct vs. incorrect, but a more suitable vs. a less suitable choice), and are therefore less clear-cut than Grammatical items (see also comments on (a (iii)) in 7.2.4.2.3).

(iii) The fact that all the classes improved considerably in the Grammatical items irrespective of the model taught (and in all cases but one, the improvement was the greatest of the three aspects) is somewhat puzzling. Why, for example, should the two Interpretive classes improve in Grammatical items more than in Interpretive ones after their purely Interpretive training? One explanation is

that the students were being trained or training themselves in Grammatical matters outside the course between the pre-test and the post-test. Though it is true that the PI class has been receiving training in L1 and L2 concurrently, there was no evidence that the other three Cultural and Interpretive classes were reading Grammatical material or learning languages during this period.

(b) The relative gain of the university, polytechnic, and extramural classes corresponds to their response in class (see 7.1.2), and not to the explicit feedback the students gave in their course assessment (see 7.1.3). On the whole, the more the students enjoyed the sessions and responded to the instruction given in class, the more they gained from them (though not necessarily in the particular aspect taught).

(c) The fact that the scores of the freshmen classes after the course were slightly higher than their seniors (who received one or two more years of formal training) might be interpreted in different ways. As no one would imagine that those freshmen after the courses were more proficient in general translating than their seniors, the most ready explanation would be that the test material overlapped somewhat with the teaching material in the courses, or that the freshmen's attention was drawn to some specific areas in translating that were tested. Both of these must have happened to some extent. Even so, this would indicate no more than that the freshmen were better prepared to face problems reflected in this or similar tests. The reliability of this test as a proficient test for general translating would not be affected (given the findings discussed in 7.2.4.2.1), nor would its usefulness in measuring the outcome of the present experiment.

(d) Taken at face value, this would show that the Cultural Model is the most effective of the three TT models, and the Grammatical Model the least effective. Or this can be taken to show that the subjects were particularly weak in the Cultural aspect of translating at the outset, and were therefore most improvable in this area. Again, this can be



used to argue that teaching along the Grammatical Model alone is futile, but teaching according to either of the two others alone can result in comparatively all-round improvement. Such simplistic assertions would be ill-founded, as there are so many variables involved, not the least the relative measurability of the improvements in the three aspects of translating, the teaching material used in this experiment as well as the way it is presented, and the plausibility of the different types of mistakes chosen in the test.

(e) It would be of great interest to investigate further into whether it is the more proficient learners who are less interested in Grammatical instruction. Should more evidence be available on this point, it would confirm former assertion that Grammatical TT is more suitable for beginners, and Interpretive TT is more suitable for advanced learners.

#### 7.2.4.2.3 Effects of Translation Training

##### SCORING

By comparing the performances of untrained subjects and students in the same training programmes one or two years in advance, it should be possible to show the effects of TT on the learners. The more reliable this test is, the more accurate the measurement would be.

(a) Contrasting the performance of the first, second, and third year students (see Table 7-3):

(i) It is revealing to find that the scoring patterns of the three first year classes in the post-secondary institutions are very similar:

|                              | XG  | XC  | XI  | FF   |
|------------------------------|-----|-----|-----|------|
| Hong Kong Polytechnic Year 1 | 5.0 | 7.6 | 3.1 | 14.3 |
| Chinese University Year 1    | 4.8 | 7.3 | 3.1 | 14.7 |
| Hong Kong University Year 1  | 5.4 | 7.0 | 3.1 | 14.4 |

(The above is extracted from Table 7-3)



The performances of their seniors, however, are quite different. For example, the second and third year students at the Chinese University made considerably fewer Grammatical mistakes, but more Cultural and Interpretive mistakes than their Polytechnic counterparts. (Similarly, score patterns of the three extramural classes in the pre-test are identical, but the students developed along different lines after the course, see points (a(ii)) and (a(iii)) in 7.2.4.2.2).

(ii) Comparing the scores of the students in the same institution, it is somewhat surprising to find that for both the Chinese University and the Polytechnic, second year students scored considerably better than both the first and third year ones. The fact that the third year Chinese University students performed only marginally better (by a difference of 0.7 points) than the first year class is unexpected, since only a selected minority were promoted to second and third years.

(iii) Chinese University and Polytechnic students improved progressively in the Grammatical aspect each year, but not in other aspects. In fact, final year classes scored worse than the first year ones in the Cultural area.

(b) Comparing the scores of the trained students and the three groups of untrained ones (see Table 7-4):

(i) The most striking feature is the relative scores of FF answers of the three novice groups, which are related to their levels of general education: the post-secondary novices did much better than the school-leaving ones (by a difference of 3.2 points), while the higher diploma class, mostly university graduates, scored somewhat better than the post-secondary novices (by a difference of 1.5 points). The post-secondary seniors scored the highest of all.

(ii) It is noticeable that the scoring differences outlined above lie

primarily in Grammatical matters: the higher diploma class scored 2.0 points higher than the post-secondary novices who, in turn, scored 3.0 points higher than the school-leavers. There are no notable differences in Cultural and Interpretive scores among the four groups.

### COMMENTS

(a) Concerning the performances of the freshmen and their seniors:

(i) The discovery of definite patterns of performance among extra-mural and post-secondary novices would be of interest to the curriculum planner. A comparison of these two patterns should throw light on the arrangement of teaching material for these levels.

(ii) The fact that third year students performed worse than their second year counterparts is disturbing. It casts doubts on either the reliability of this test, or the effectiveness of the training the students received. It is certainly reasonable to question the former, despite the apparent reliability of the test in every other aspect.

(iii) This finding (the progressive improvement in the Grammatical aspect only) agrees with the pattern of the five classes after the course (see points (a(ii)) and (a(iii)) in 7.2.4.2.2). It confirms the speculation that either the Cultural and Interpretive aspects are less measurable (see point (d) in 7.2.2.2), or that this test fails to measure them, or that improvement in these areas is not immediately demonstrable, or that the learners did not improve in these areas under current translation training.

(b) The findings reflected in Table 7-4 should be theoretically important, while at the same time useful for curriculum planning:

(i) They show that general education level is more important than TT in determining the performance in translating (as reflected in this test, at least); i.e. the gap between trained and untrained sub-



jects at post-secondary level is much smaller than that between untrained subjects at post-secondary and school-leaving levels. This can be taken to argue that to improve proficiency in translating, a raising of general education level seems to be more effective than the present translation training offered (at least with linguistically inadequate students like the extramural class).

(ii) Improvements (or measurable improvements, perhaps demonstrated improvements in this case) are only found in the Grammatical area. As noted earlier, general linguistic competence is closely linked to the level of general education in the case of Hong Kong students. The findings seem to imply that the subject's score is determined primarily by his linguistic competence which is the result of his general education. The effect of the current translation training on the group of subjects tested is thus comparatively insignificant.

#### 7.2.4.3 Summary of Findings

(a) The test is apparently reliable as a proficiency test, as the total average scores of each class conform to the expectations of these subjects at various levels and stages of training. It also served the purpose of revealing the subjects' ability to identify Grammatical, Cultural, and Interpretive problems in translating, as shown by the various scoring patterns of different classes.

(b) For the five classes taught;

(i) each improved considerably in the area taught;

(ii) there were no Cultural and Interpretive improvements unless they were specifically taught;

(iii) every class improved in the Grammatical aspect irrespective of the model taught.

(c) The higher the level of the class, the greater the overall improvement.



(d) The overall improvement was the greatest with Cultural classes, the smallest with Grammatical classes.

(e) The improvement of the extramural Interpretive class was the only insignificant one. All the post-secondary classes, as well as the extramural classes taught with other models, improved significantly.

(f) Scores of the first year classes after the course were slightly higher than those of their seniors'.

(g) There seems to be an indication that it is the more competent students who dropped out of the extramural Grammatical class, and the less competent ones who dropped out of the extramural Interpretive class.

(h) Mistakes belonging to each aspect made by all the post-secondary freshmen conform to the same pattern, while those made by their seniors do not.

(i) In the post-secondary classes, students improved progressively in the Grammatical aspect each year, but not in the other two aspects.

(j) Overall scores of polytechnic students were better than the extramural ones, and those of the university students were better than the polytechnic ones. The main difference was in the Grammatical scores.

(k) The gap between trained and untrained subjects at the post-secondary level is much smaller than that between the latter and untrained subjects at school-leaving level.

### 7.3 Remarks on the Experiment

It is with great hesitation that the term 'experiment' is employed in this thesis to refer to the activities described in Chapters 6 and 7. Other euphemistic and less presumptuous terms, such as 'teaching exercises', had been considered, but they are either vague or misleading. 'Experiment' may not be a highly accurate term to describe these activities, because they are not 'scientific' in the sense implied by this term

(for example, there was no control to contrast the effects of the experiment, it was impossible to control many of the variables, it was not strictly repeatable, and the tools for measuring the outcome were primitive), and they were not conducted with definite objectives to prove or overturn specific hypotheses. Despite this, the activities can claim to be truly experimental in at least two ways: in a semantic sense, they were original devices venturing into uncharted waters; in nature, they were no different from biology experiments where identical plants were given diets with one vital element (such as potassium or calcium) left out and the results observed and reported.

As explained earlier in this report, this experiment was plagued with serious problems, theoretical as well as administrative. Some of these were insurmountable by nature, others were the results of a lack of resources and previous research. They have been accounted for in the appropriate section (e.g. 6.1 and 7.2.2.2). If these were accepted, one would be surprised by the general smoothness of all the work, from the initial contacts and arrangements with the various institutions concerned in March, 1981, to the subsequent planning and execution in that winter. This is to a great extent the result of tremendous goodwill and enthusiasm shown by everyone concerned. With all the limitations of an experiment of this nature in mind, one can conclude this report by claiming that this experiment has been meaningful and should be useful in the following respects:

(a) The outcome of the courses and their implications: a comparison of the scores of the pre-tests and the post-tests (7.2.4) reveals insights which throw light on the characteristics of the three models of TT, while the students' less formal response (7.1) reflects their reaction to them. Of particular interest to the translation educator would be the suitability of each model for learners of various levels, and the popularity of each among students.

(b) The experiment provided an opportunity to set out many of the

TT teaching materials and to classify them formally, and this exercise helped one to reflect on some theoretical problems concerning the models. Apart from confirming many speculations concerning the nature of the models (e.g. the popularity of the Grammatical model with beginners, and the generative nature of the Grammatical TT material), the test results raise other theoretical problems that would serve as bases for further research (e.g., students taught in every model improved considerably in the Grammatical aspect of translating, while no class improved notably in the other two aspects unless specifically taught).

(c) The experiment demonstrated the possibility of virtually 'pure' TT along the lines of each of the models. Though hardly recommendable in ordinary teaching situations, such exercises help the curriculum planner to arrange the sequence of concentration focused in various stages of training, and help the textbook compiler to divide up teaching material.

(d) The apparent validity of the translation test points in a new direction for translation testing. In the lack of works in this area, future researchers can build on this pioneering attempt when devising proficiency tests as well as other tests of different nature.



## EPILOGUE

8.1 Proposing the Tripartite Division

With the establishment of new translation programmes and expansion of existing ones in various kinds of institutions all over the world in response to the ever-increasing demand for translators in the modern world, and with the appearance of more and more theoretical discussions on TT in its process of professionalization, the question 'How to teach translation?' is becoming all the more complicated. The day when a translation educator can set up a programme based on his own intuition and T/I experience and proceed by trial-and-error is over. After so many issues have been discussed in detail, it is often difficult even for translation educators themselves to find their way out of the confusion of the arguments and to assess the problem holistically.

In the foregoing chapters, efforts were made to introduce and clarify some important issues related to that question which, as pointed out repeatedly, cannot be answered out of the teaching context (see, e.g., 5.3). The collection of TT literature (appendix 1) and their review (chapter 2) enables one to focus one's attention on the areas which frustrate or divide translation educators, as well as to familiarize oneself with what is being done, and how. To place the views of the leading translation educators (as represented in the TT literature) in a wider theoretical context, an analysis of the relation between language studies, translation studies, and TT was made, and stages of development of TT in modern times was delineated (chapter 3). As a result of this analysis, the influence on TT by current language and translation theories was highlighted.

To facilitate a readily comprehensible panoramic view of TT, a scheme of tripartite division of the domain of TT was proposed. According to the argument put forth, there are, in the training of trans-

lators, three primary aspects to be concentrated upon, namely, the Grammatical, Cultural, and Interpretive -- as defined and illustrated in chapter 4 (in addition to a fourth, 'Professional', which is on a different theoretical plane, as proposed in 5.2.4). Though by no means the only or definitive approach to examine TT, this one proposed in the present thesis is considered to be as good as any in helping the translation teacher to analyze translating problems, and the curriculum planner to design his programme. As a demonstration of this use, an idealized curriculum based on this scheme was drawn up, with a collection of pedagogic topics considered useful grouped under the three aspects (chapter 5), for the reference of curriculum planners and textbook writers.

As part of this research project, a teaching experiment was designed and carried out in Hong Kong in 1981-82, in which three programmes, each based on one aspect of TT (proposed in 4.2) and its corresponding stage of training (proposed in 5.2) are used to train different groups of learners, and the result of such teaching measured, compared, and analyzed (chapters 6 and 7). Among the conclusions of this experiment (see 7.2.4.3) is the confirmation that it is possible to separate the three aspects in teaching and in testing and that their identification is valid as well as pedagogically useful, as the three programmes did affect the learners in markedly different ways. Also, as is hoped, results of the experiment threw light on questions related to the division of the TT domains proposed (see 7.2.4.2 and 7.2.4.3).

Despite the fact that the outcome of the teaching experiment conforms to predictions, it would be erroneous to take it as a proof to anything.<sup>1</sup> As pointed out in 6.1, TT research is in its infancy, and the tools employed to measure translating competence remain primitive, despite some recent studies (such as House 1977). The same must be true of all theorizing in TT at the present stage, when most of the territories of the discipline remain uncharted. New findings in several adjacent disciplines will be of great help to translation pedagogy. For example, when translation testing studies devise more sophisticated means



to assess the learner's performance, the translation educator can rely less on subjective judgement and guesswork.. Further psycholinguistic research in the relation between T/I competence and bilingualism will enable the curriculum planner to reappraise the nature and form of language training required in TT. Longitudinal studies of individual translation learners can throw light on questions like what qualities to look for in screening candidates for T/I courses, and the effects of various types of training within a programme on the learner. Also, systematic examination of the relation between translation theories and TT, and the means by which the former can be applied to the latter, would undoubtedly enlighten the TT theorist in his overall understanding of the discipline.

These will have to be the work of other studies in different directions. For an interdisciplinary and basically 'applied' subject like TT, progress can only be made with coordinated efforts from various quarters. As an attempt to examine the 'core' of TT, the present study has offered an answer to the question 'How to teach translation': 'Generally speaking, there are three primary areas of training -- the Grammatical, Cultural, and Interpretive, but their relative importance and emphasis, as well as the actual selection of and sequencing of teaching material, depend on the teaching context'.

The proposal of one means of examining TT (and, for that matter, language and translating) surely does not preclude the possibility and value of others. As pointed out in 4.3, it is certainly possible to divide and subdivide differently, and the very neatness of this tripartite division can be misleading. Yet, all in all, if it can challenge the translation educator to think about TT holistically, and confirm or modify his own convictions (whatever they may be), the labours of this exercise -- the projection of one man's view on language, translation, and TT -- have not been in vain.



## 8.2 Translation Teaching: Prolepsis to a New Scene

An observer from outside who examines the state of TT would probably be struck by two of its features: firstly, its subordination to local situations, i.e. how it is done depends primarily on the local language scene, job market, tradition, as well as the students' characteristics, and secondly, the existence and mutual ignorance of two groups of translation educators who dominate the scene -- the self-made veteran translators/interpreters who set up their course based on individual intuition and experience, and the academics who, with their degrees in linguistics, literature, or whatever, and little experience in T/I, build their curriculum around linguistic or translation theories.

Both of these factors are perhaps the greatest obstacles to the establishment of the universal discipline of TT. It is a cliché to emphasize the importance of combining theory and practice, yet, as always, it is easier said than done. When local demands overrule everything, the construction of curriculum based on rationale and comprehensive theories is often a luxury. As long as TT is in the hands of veteran translators/interpreters with the paradoxical attitude of 'I didn't have to go through all this -- I know exactly how best to train you'; or academics who have little professional T/I experience but believe that academic training cannot be a waste of time, the professionalization and scientification of TT, as advocated by distinguished educators like Wilss, Reiss, and Arjona, might not go very far.

Nevertheless, it is gratifying to be able to conclude with a positive note. The tide is visibly on the turn. As the demand for professional TT grows, as the proportion of formally trained translators and interpreters (and therefore that of educators who are formally trained veteran translators/interpreters) goes up, as the relevance and contribution of language studies to TT increases, and as educators communicate academically more often, TT is becoming an entity as it was never before. This is tangibly demonstrated by, for example, the publication of Delisle's

anthology (1981), the founding of the Translators and Interpreters Educational Society and the publication of Channels (1982), and the organization of the AILA Colloquium on TT (1983), each a landmark in the discipline. In view of this, there is every reason to be optimistic.

Notes, References and Appendices



NOTESChapter 1

1. As C. Schmitt points out: 'There has never been any attempt to channel these experiences and to unite the numerous approaches to a theory of translation scattered in the literature, still less to found an academic discipline upon them.' (1982: 96)
2. Despite the important role played by translators and interpreters in the modern world, there has been, until recent years, an astonishing lack of T/I education in most countries: 'There is no formal training for translators in this country [Britain] and no set syllabus of what translators should know' (Cook-Radmore 1964: 34); 'Although language teachers and foreign language departments at universities and colleges have traditionally used translations as a teaching technique they have not shown any marked proclivity to help students become professional translators. So far, the training of translators has been left to the few schools, most of them outside the US, which specialize in translation and interpretation, or, more often, it has been left to personal interest, ingenuity, experience, and chance.' (Tinsley/Horn 1971: 10)
3. But some of these areas are covered by the review of TT literature in Chapter 2, as explained in the third paragraph in that chapter.
4. E. Arjona (1980) identifies twenty-four recurrent issues in TT literature, including nearly all of the ones listed here, as well as others such as 'What relationship, if any, should market needs, school curricula, and the testing systems have?', 'How long should a program of study take?', and 'What constitutes successful completion of such a program?'.
5. It is not uncommon, though, that the translation educator's conviction is contradicted by local conditions. See 5.3.
6. Inevitably, several other points listed in 1.2 are also involved in any discussion on teaching contents, especially points (i), (j), (k), and (o). Decisions concerning these issues must affect the final shape of the curriculum. So, although discussions in this thesis leave these issues aside (in the belief that local needs and situation should be paramount in settling arguments concerning them), this does not mean that no stand is taken, as that is impossible in the design of the idealized curriculum in Chapter 5. For example, some of the topics suggested there presuppose an academic background on the part of the teachers, and, by its very nature, the Interlingual Stage (5.2.1) based on the Grammatical Model entails some form of L1 and L2 training within TT.
7. The term TRANSLATION is also associated with other forms of activities in communication, such as 'intralingual translation' and inter-



semiotic translation', see, for example, Catford 1965. The present study is only concerned with interlingual translation, sometimes referred to as 'translation proper' (Steiner 1975: 260).

## Chapter 2

1. Due to my inability to read the languages in order to gain access to local sources, there are undoubtedly works of a similar nature in Japanese, Spanish, Italian, Slavic languages, etc., which have been left out. The international bibliographies do not cover them adequately. For the same reason, writings in German and Russian have not been fairly represented.
2. Some works on the education of interpreters for the deaf (e.g. Caccamise 1983) contain insight relevant to T/I training, and are therefore included.
3. A delineation of the scope of TT literature can be found under the entry 'Translation teaching literature' in 1.4.
4. These are but the more commonly discussed ones so far. For more comprehensive lists of issues in TT, see 1.3 and Arjona 1980.
5. 'Until quite recently, no vocational training for translators existed in most countries, and some still do not provide it. As a result, many translators have come into the profession by chance...' (Napthine 1983: 21), see also note 2, Chapter 1, and note 6 below.
6. In 1974, it was reported that '99% of US translators have not been through a formal course of training. Many of these are nevertheless making successful careers for themselves. In view of this, ATA rather paradoxically stated that training is not absolutely necessary'. (Caillé 1974: 137) Speaking in 1980, Toury stated that 'most of the translators who have been working "in reality" have never gone through a systematic course of training' (International Colloquium on Applied Translation Studies, Aarhus).
7. Anyone familiar with the T/I circle must have come across members of this silent camp. Even prolific writers on T/I often doubt the value of formal training -- the more recent ones I came across include a master of no less distinction and authority than G. Steiner, who emphatically denies the value of TT (private communication, 1982). According to him, translators are never trained in the classroom, and no amount of instruction can do budding translators any good.
8. There is also an historical factor here. As Horguelin puts it: 'Il y a aussi un facteur historique. Jusqu'au XX<sup>e</sup> siècle, qui disait "traduction" pensait "traduction littéraire", d'où la conception de la traduction comme un art. Depuis Fëdorov, Mounin, Vinay et Darbelnet, la traduction revendique le titre de science ou, soyons modestes, de discipline. Et ses techniques peuvent s'enseigner.' (1975: 44)

9. To support his argument, Pilley, founder of the oldest conference interpreters' training centre in Europe (see Coveney 1982: 43), mentioned the figures quoted to him 'some time ago' by the Director of the Geneva School of Interpreters: 'The proportion of students successfully taking the Diploma of Interprète Parlementaire as compared with the total number of students at Geneva averaged 0.6 per cent. What about the other 99.4 per cent?' (1962: 70). There is a lack of large-scale survey on the qualification of practising translators and interpreters in various parts of the world in recent years, but few would deny that a fair proportion of them are formally trained in T/I, and the proportion has been increasing since the sixties.
10. Citroen, however, argues that the admission of the indispensability of inborn talents should not rule out the necessity of training (1966b: 187).
11. In another paper entitled 'Translators Are Born Not Made', Nida repeats this conviction: 'When I have had the opportunity to discuss fully with experienced translators and teachers of translation what the key element in translation success is likely to be, it has seemed that ultimately the most important factor is creative imagination. Some people have this capacity, and others simply do not have it' (1981: 402).
12. During the FIT World Congress at Montreal in 1977, President J-P. Coty declared that 'In spite of doubters past and present, translation is, henceforth, a profession' (quoted in Hoeksema 1978: 6).
13. It would be useful to distinguish two types of educators within this 'pro-academic' camp. As shown in the quotations cited, Longley and Coveney represent those who regard TT a purely 'professional' training, preparing would-be translators and interpreters the techniques required for work as professional linguists. As shown in 2.2.1.3, these educators are also anti-theorists. Opposed to them are the 'truly' academic-oriented educators such as Tinsley and Jordon, who see TT as part of a broadly based general education, and argue that 'translation requires a great deal more than simply "a skill"' (ATA 1975: 1). While the former generally prefer postgraduate TT, the latter argues for training at undergraduate level.
14. These necessary qualities discussed in the foregoing paragraphs are summed up in an earlier paper by L. Galantière (1951: 444-45).
15. In the same article, Keiser provides a list of qualities that are considered important for interpreting success.
16. As reported in Caillé, it is the typical French view that 'the study of the art of translation requires in the student an already high level of culture, extensive linguistic knowledge and a good general background' (1974: 138).
17. Horn proposed a similar set of targets:  
-- a firm knowledge of his native language and of the history and culture of his own country;



- a thorough acquaintance with the history and culture of the countries in which the foreign languages of his choice are spoken;
- a native-like understanding of these foreign languages;
- an introduction to physical sciences, technology, law, biology, chemistry, medicine, economics, etc.; and
- training in translation in all these fields, including also commercial texts. (Tinsley/Horn 1971: 13)

18. Other targets are also proposed:

Training in style is regarded by some writers as a paramount aim in TT. E.R. Wendland describes in detail a programme which teaches translators style (1982: 115-27). Earlier, A.R. Pester emphasized that 'the main purpose in general translation practice is to make the student familiar with a wide range of modern styles' (1968: 37), although from the context it is clear that by 'style' he means text types rather than 'stylistics' proposed by others like Wendland.

The understanding of the situation encountered in the SLT and the language appropriate to describe the situation is considered by R.H. Bathgate as one of the essential qualities of a translator. One of the primary aims of TT should therefore be 'to introduce the students to as wide a range of situations as possible together with the appropriate language (1982: 17). He gives an account of how this can be done (see 2.2.2.1).

According to Jordon, the function of a translation programme is to train the necessary qualities required of a competent translator by helping him to learn to read and write: 'I make no excuse for this awful truism because there seems to be little appreciation of just how difficult it is to read, i.e. comprehend, and write, i.e. produce coherent discourse.' (1979: 2) Nida also points out that in TT, 'perhaps the most important task is the inculcation of a deep appreciation for one's own language' (1979: 215).

19. See also 2.1.2 and 2.2.1.1. Foreign language learning is, until recently, comparatively neglected in the USA.

20. Harris's use of the terms 'text' and 'utterance' seems to differ somewhat from their current designations in text linguistics circles.

21. This view is supported by many translation educators, e.g. 'Broadly speaking, it is easier for a competent linguist to learn enough about the many types of electromagnetic phenomena and prepare himself to become pig-in-the-middle between foreign and British specialists than it is for a scientist or accountant to learn enough of the foreign language to be equal to his foreign opposite numbers' (Sewell 1983: 238).

22. There is a similar dispute concerning the training of literary translators. It is apparently more difficult to argue for recruiting specialists (writers, journalists, teachers of literature, etc.) to be trained formally, see Caillé 1974: 137.

23. Language training offered in TT has its own specific aims, and should be different from SLT in general. This distinction is made by Wilss (1976: 117-18) and Arjona (1980: 26).



24. Writing on the preparation of handbooks for translators, H. Lindquist argues that the first and second things every translator should know are 'general principles of translation theory, described in terms of linguistics, comparative literature, semiotics and other relevant auxiliary disciplines', and 'basic linguistics, including semantics' (1983).

25. A remark by R. Bigwood, quoted in Readett 1958: 140.

26. For example:

'The general approach used in the preparation of the program curriculum was pragmatic and was determined by locally perceived need rather than by a particular set of theories of language or jurisprudence.' (Repa 1981: 394, on a programme in British Columbia)

'Our methods are pragmatic, practical and insofar as they can be adapted to any real individual needs that may be revealed during the course, they are empirical'. (Longley 1978: 48, on a programme in London)

'By its very nature the literary translation class is based on practical work', (Ozerov 1979: 11, on a programme in Russia)

'Training methods should in the first place be practical and aim at teaching the art rather than the science of translation. Students... should be given the instruction and training that will allow them to practise their craft properly, rather than that required for the theoretical and scientific study of language.' (Hendrickx 1975: 102, reporting on the views of several translation educators)

'Pour l'essentiel, la traduction étant un art, l'enseignement repose sur une série d'exercices pratiques.' (Gravler 1978: 203, on a programme in Paris)

'An important part of the training programme is therefore of an eminently practical nature.' (Keiser 1969: 2, on a programme in Washington, D.C.) (Underlines added.)

27. 'Schools of translators, generally, try to impart some knowledge of as many subjects as possible to their students, with a bias towards civics and the humanities... At present most schools cannot train specialized translators, but even if they were able to they would not do so, as they are quite unable to make a choice of a subject to study because there is no way to know where their students will eventually be employed.' (Citroen 1966a: 143)

28. In his paper on interpreter training, Keiser (1978: 21-22) explains how subject training can be adequately and effectively incorporated in everyday exercises, thus solving most of the problems discussed in this section.

29. Wilss pointed out that it has been difficult to establish sensible guiding principles for formal cultural training. The four principles established in his Institut are thought-provoking for the curriculum planner:

1. Area studies must be an institutionalized part of the overall programme;
2. An encyclopedic approach to area studies is senseless;
3. Area studies must be limited to selected fields, specialisation is inevitable;
4. Area studies must have linguistic relevance. (1969: 3)



### Chapter 3

1. 'All that has been written on the subject of translation yields very little when finally sifted for substance, because it has always been written as if spoken in the workshop, quite casually. The personal notes and usual quotes, the bits of wisdom and pieces of advice, may well provide some help, though certainly not the coherent and consistent theory required for translation' (Graham 1977: 15). This view is, nevertheless, disputable. There is an influential group of translation theorists, perhaps best represented by Nida and Wilss, who argue strongly that there can and should be a science of translation, and develop systematic and explicit theories along this line. While many deny the possibility of a (specific) theory of translation, most of the scholars concerned with translation studies today would accept that there are now translation theories.
2. Steiner, for example, questions whether translation studies is a subject after all (1975: 272-73).
3. A definition for 'translation studies' can be found in 1.4.
4. Nida also said, 'Because translation is an activity involving language, there is a sense in which any and all theories of translation are linguistic' (1976: 66-67).
5. For some, a theory of translation is a theory of language, for others, the theory of language is the whole of which the theory of translation is a part (Steiner 1975: 279). Halliday regards translation as a case of contrastive linguistics: 'Comparative descriptive linguistics includes the theory of translation' (Halliday et al 1965: 112), and Nida states that 'the scientific study of translating can and should be regarded as a branch of comparative linguistics' (1969: 495).
6. He explains: 'Linguistics is searching for the underlying structures of language, attempting to account for the ways in which the irrational and voiceless pulsations of the human mind become intelligible and communicable patterns. Translation, in its quest for analogies between languages, shares in the same venture; but it must also negotiate between languages whose utterances may be subtly or grossly incompatible' (Ebel 1968: 50).
7. By 'linguistics' I follow the now conventional and comparatively narrow usage of that term, excluding pre-structuralist 'linguistics' (referred to as 'philology' here, see 3.2.1), general semantics, tagmemics, and linguistic philosophy, as well as other adjacent disciplines (cf. Beaugrande 1978: 7, fn.2). Yet, as demonstrated in 3.2, translation theory draws on the findings of a wide variety of disciplines, including those peripheral to linguistics named above. The term 'language theories' is used in this chapter to refer to both 'linguistic' theories and the disciplines named above, while 'language studies' includes philology, which is supposedly 'pre-scientific', and linguistics and text linguistics, which claim to be scientific.



8. Despite the close link between language theory and translation theory, and this claim that the benefits are mutual, it is noteworthy that original linguists rarely care to contemplate translating: 'The two until recently dominating linguistic theories, structuralism and its various ramifications, and GTG, have shown demonstrably little interest in questions of the science of translation' (Wilss 1982: 67).
9. For some theorists, translation is the application of comparative stylistics, see, e.g. Vinay 1975: 18.
10. A linguistic theory of translation 'is necessarily defeatist, because its first postulate must be that translation is impossible' (Ivir 1975: 207).
11. Beaugrande maintains that in general the discipline of linguistics was for a long time rather a hindrance than a help in the development of a theory of translating (1978: 7ff). Some theorists, however, believe that linguistics should be of help to translation studies, but is not developed enough to make a contribution that practising translators might recognize as useful, see, e.g., Ivir 1972: 615, and 1975: 210-11.
12. A linguistic theory of translation 'can take into account only one of the three social aspects of the translation process (...), while the other two (...) cannot be caught in its methodological net' (Ivir 1975: 207).
13. An inspiring, but very different, view of the relation between language studies, translation studies, and TT can be found in Vinay 1975: 18).
14. Throughout this thesis, 'TT' refers to both the theory and the practice of translation education. Chronologically, it is not practical to decide which comes first, as some literature describes what ought to be done and how it can be done, while others report on what has been or is being done.
15. T.H. Warren, e.g., argues in 1895 that 'The translation which requires discussion is something more than these processes [i.e. 'translating one's own thoughts from one language to another']. It may perhaps be called literary translation, and by translation what is ordinarily meant is literary translation' (1895: 335, emphasis added). E. Cary pointed out in as late as 1962: 'In our time, when one speaks simply of translation, most often it is literary translation which one has in mind' (1962: 109).
16. St Jerome and Schleiermacher also looked at translation in text-based terms, see 3.2.4.2 below.
17. For a general survey of early 'classical' translation theories, see Amos 1920.
18. Labels such as 'traditional grammar', 'structuralist linguistics', 'descriptive linguistics', and 'formal linguistics' are used more precisely by some authors than others. Bolinger, for example, distinguishes five linguistic stages: traditional grammar, historical linguistics, descriptive



linguistics, structural linguistics and formal linguistics, in chronological order (1968: 185). For the present purpose, a different and simpler delineation of the stages is followed.

19. 'The increasing influence of linguistics on translation principles and procedures is also clearly seen in the types of articles appearing in Meta and the increase of linguistically oriented articles in Babel' (Nida 1976: 69-70).

20. Commenting on the draft of a paper of mine based on this chapter and the next, Dr Toury expressed disagreement on this point. According to him, all the stages 2 to 4 are also 'traditional', 'because all of them have the prescriptive element in them; that is, because they are more interested in what translation "should be" and do than in what it actually has been and is' (personal communication 1983). See also note 28.

21. The influence of Vinay and Darbelnet is reflected by the appearance in Meta in the early sixties of a number of articles which follow the same approach.

22. The outlook of Vinay and Darbelnet, primarily formal linguistic, is also at times traditional grammatical (when they propose techniques of translation such as transliteration, loan translation, transposition and adaptation in prescriptive terms), and at times ethno-semantic (when they compare the cultural patterns of language use reflected in SLT and TLT). Though some of the discussions take context into account (see 3.2.4.2 and 4.2.3.2), the method is basically an attempt to capture the different spirit of the two languages, but not of two texts. To achieve this end, cultural elements are involved in its analysis.

23. Catford's approach to translating is also typical of the formal linguisticians in that he classifies types of translation based on observations of particular instances of translation. These classifications are 'deductive rather than inductive -- and so unavoidably, but erroneously, suggest that the problems of translation are finite and predictable' (Ebel 1968: 54, note 33). Though primarily linguistic and related to surface structure equivalence, Catford's theory nevertheless moves in the direction of the context of communication in its emphasis on differences of dialects and registers (Nida 1976: 76).

24. Some text linguisticians also hold a predominately 'linguistic' view of translating. Wilss, e.g., emphasizes that the starting point of translating studies (the 'science of translation' as he calls it) 'is that translation is an interlingual transfer process that can be broken down into a finite number of basic components' (1976: 119).

25. The subsequent failure of MT along formal linguistic lines gave rise to a new generation of MT in the seventies based on a context-sensitive theory of language. The success of these fresh attempts remains to be seen.

26. 'Translation as a product is a textual phenomenon. A translator's input and output are texts that for our purpose could be defined as cohesive stretches of language that are to be and have been translated (...). Therefore research in the field of textlinguistics...deserves our close attention as to possible implications for the theory and practice of translation (...).' (Bühler 1979: 452)
27. For a more detailed account on the contribution of text typology on translation studies, see Bühler 1979: 453-55.
28. Dr Toury, after reading a draft of a paper based on this chapter and the next, made the following protest and proposal: 'I think it is wrong to include my own work in stage IV [i.e. the Text Linguistic Stage]. I did rely on a certain brand of textlinguistics, of course, but in a methodological rather than theoretical way. I would modestly propose to start a fifth stage, a semiotic one.... Names pertaining to this emerging paradigm are: Itamar Even-Zohar (cf. his 'The Position of Translated Literature Within the Literary Polysystem' (ref. in my 1980 book)), José Lambert, Zohar Shavit, Shelly Tahalom (cf. their papers in Poetics Today, 2, No.4 (1981)), and -- in part -- André Lefevere' (personal communication 1983, original emphases). He emphasized that this fifth stage differs from all the previous ones in that the theoretical approach is truly descriptive.
29. He does define the limits of context in a later work (1981: 134).
30. 'In view of the textlinguistic orientation of the science of translation, this TT approach is no doubt particularly promising' (Wilss 1982: 180). This conviction is shared by a fair number of translation educators who correspond with the author. Dr W. Zydatiss, e.g., after discussing his approach to TT in a recent letter, said, 'I am sure these textlinguistic investigations will yield some important results' (personal communication 1984).

#### Chapter 4

1. Other activities outside these three aspects are also common and sometimes indispensable, such as exercises in vetting, instructions on formats of publication, discussions on professional ethics, training in research, and so on. But they rarely form the backbone of any translation course (as the other three do), and must therefore be regarded as marginal. Translation educators would be unwise to overlook this fourth, 'Professional Aspect', though it is theoretically on a different plane from the other three. This aspect is represented in 5.2.4.
2. It is possible to conceive, however, fairly 'pure' translation programmes under specific circumstances. For example, a postgraduate technical translating course for young scientists might be exclusively Grammatical, and a refresher course for literary translators might be almost exclusively Interpretive. Besides, TT based almost entirely on Grammatical instructions was hardly uncommon before the insights of modern linguistics and related disciplines found their way into TT.



3. These labels are not ideal. They do not necessarily correspond to the 'common usage' of the terms 'grammar', 'culture', and 'interpretation' which, for various reasons, are used in different ways by different speakers, laymen and specialists alike. It is impossible to find a set of terms which embodies all and only the ideas belonging to each of the three models, while at the same time providing the appropriate associations. The precise designation of these labels, capitalized throughout this thesis, is outlined in the respective sections in this chapter.
4. For a definition of 'co-text' and 'context', see 4.2.3.1.
5. Sun and Fung's book differs from typical traditional grammatical works (such as Loh's) in its inclusion, at the end, of stylistic and cultural elements under the heading of 'Meaning, tone and such matters' in Chapter 13. These instructions are based on post-structural linguistics, but are presented in an under-treated form ('and such matters').
6. Such attitudes of reducing translating to language operation are reinforced by the formerly routing practice of 'translation' in FLT, with which traditional grammatical TT is closely associated.
7. The Saussurian distinction between langue and parole (1916) can be regarded as the first proper recognition of language as a social phenomenon by linguisticians, but it took decades for grammatical TT theorists to take contextual meaning seriously; see 4.2.3 and 4.2.4.
8. 'Language cannot be discussed as though verbal communication occurs in a cultural vacuum' (Nida 1976: 75).
9. It is arguable whether there are true bilinguals who are not at the same time bi-cultural (see, e.g., Ivir, 1972: 619). There are, though, individuals who are perfectly fluent in language S but do not know much about culture S, and therefore can neither translate into or out of language S adequately. Whether such individuals can be called true bilinguals is probably a matter of definition, in view of the complicated relation between language and culture discussed earlier.
10. Though it is sometimes by no means easy to do so, I believe that, at least for pedagogic purposes, it is useful to distinguish between Cultural (i.e. inter-community) and Interpretive ('communicative', or intra-community) issues in translating. Both types of problems are often grouped under the same heading in theoretical discussions. Some theorists refer to them as the 'pragmatics' of translation (e.g. Chao 1964, Neubert 1968), others call them the 'sociolinguistic' aspect of translation (e.g. Nida 1976, 1977a).
11. A detailed analysis of the Cultural problems in translating Hamlet can be found in Chau 1981, Chapter 3.
12. Bible translators, out of their evangelic interests, cannot but be 'universalists', and are therefore inclined to D-E than E-S translating. Yet their discussions on translating often provide excellent material for E-S TT.

13. Earlier, Whorf stated, '...every language is a vast pattern-system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but analyzes nature, notices or neglects types of relationship, channels his reasoning, and builds the house of his consciousness' (quoted in Chase 1954: 77).

14. Nida also listed some significant built-in limitations of componential analysis (1964: 87).

15. The abandonment of the notion of replacement also avoided the theoretical impasse of intranslatability which is inevitable in the traditional philosophy, see Ivir 1972: 616-17, and note 39 of this chapter.

16. This conviction can be traced back to Humboldt, who declared in 1816 that 'everything...can be expressed in every language' (quoted in Lefevere 1977: 41). More recently, it is supported by Fedorov and the Leipzig School (see Newmark 1981: 9).

17. Nida formally proposed this method in 1964: 166ff, but he published the idea earlier in 1959. This idea is hardly a new invention. Though rarely as sharply defined as Nida's proposal (stated in 1964: 166), many philological translation theorists suggested similar principles of translating, e.g. Beerbohm 1903: 76.

18. See, e.g., Nida 1964: 223-25. Nevertheless, lexical, syntactic and phonological adjustments in the TL are often made to achieve specific cultural responses, see Crystal 1976: 326.

19. New York, 1969. 'He [Jordan] has transposed the life of Jesus into the context of the southern United States, so that the Roman Emperor Augustus becomes President Augustus, and his capital is Washington instead of Rome.... The baby Jesus is brought to the bishop in Atlanta to be dedicated, and the offering brought by his parents consists of "a couple of ducks and two fryers" instead of the biblical pair of pigeons and two turtle doves.' (Nida 1977b: 502)

20. 'Form-based equivalence also rests on the principle of simple synonymy. The notion that words are mere labels of real thing goes back as far as Plato and the Book of Genesis...and even carries over somewhat into de Saussure's concept of the sign. In such a view, translating consists of exchanging labels, consulting if need be a dictionary or an informant. More recently, however, it has been questioned by linguists...whether true-synonymy -- the property of words to be mutually interchangeable in all contexts -- is even a possible attribute of most language items. Whether or not the speakers of two different languages share a common cultural and social environment, there are usually notable divergencies in the model of reality accepted among groups of speakers and in the way this model of reality is segmented into language .... In the absence of synonymy, simple interchanging fails to produce acceptable texts. Once again, the act of translating is forced back to the level of context.' (Beaugrande 1978: 96-97)



21. Quoted in Fueter (1972: 344). This view is, of course, often taken by Hermeneutic philosophers and other literary critics past and present (see 4.2.3.2). But the interest in interpreting as a crucial element in communicating taken by linguisticians, semioticians, and translation theorists began not too long ago.
22. After the completion of the final draft of this thesis, the author came across the following paragraph: 'In addition to the requirements concerning the translator's knowledge of the two languages and two cultures, there is one more procedural requirement that he should meet: he should try to establish the state of social interaction in which the original message was expressed and then, adjusting his own expression of the message in translation to the characteristics of the social interaction in which he is involved with his audience, he should try to replicate with his audience the process of communication that the original author had gone through with his audience.' (Ivir 1975: 208) This came as a pleasant surprise, as Ivir's requirements of the translator are almost identical to the basis of the three aspects of training advocated in this thesis (though the third 'communicative' aspect of translating seems to be more restricted than the Interpretive aspect proposed here). All along, the author considers this tripartite view of translating and TT his own original conception.
23. Following recent linguistic usage, 'co-text' here refers to the combination of items within a text, while 'context' includes the co-text plus extralinguistic factors relevant to the use of the text by writer and reader, see Beaugrande 1978: 19.
24. The failure of translation theories in modern times is probably nowhere more obvious: despite Firth (see 3.2.4.2) and other pragmatic linguists, a generation of translation theorists followed formal linguisticians to a dead end in their pursuit to explain the process of translation (see 3.2.2). It was not until after the admittance of failure on the part of the linguisticians (e.g. 'Linguistic form is to some extent a function of social context...and the ability to communicate effectively involves more than what is implied in Chomsky's rather narrowly defined view of linguistic competence' (Oksaar 1972, quoted in, and translated by Wilss 1976: 123)), that translation theorists suddenly woke up to, or gathered up courage to focus on this 'simple truth'. Such impotence and irrelevance on the part of translation theories at that particular stage of development did not help to restore the faith of practising translators in translation theories and linguistic theories.
25. Despite such recent attention attracted to text analysis, a lot remains to be done. It must be remembered that a translator is a receptor sui generis. His interpretation of the SLT required for the task of translating cannot but differ in some respects from that of a 'normal' reader. So there is a need for a new line of interdisciplinary investigation called Übersetzerisches Verstehen (translatory comprehension), see Bühler 1979: 455-56.



26. According to Lefevere, substance, intertextuality, textuality, and contextuality are the four main components of literature (1970: 76-76).
27. The term 'ontological' is used in the present discussion in the Heideggerian sense of 'an analysis of existence', or 'the discovery of the finitude of man's existence'.
28. For a detailed etymological analysis, see Palmer 1969: 12ff.
29. Palmer calls the six fields biblical, philological, scientific, geisteswissenschaftliche, existential, and cultural respectively. He associates the 'scientific' with F. Schleiermacher, geisteswissenschaftliche with W. Dilthey, 'existential' with Heidegger and Gadamer, and 'cultural' with P. Ricoeur. See Palmer 1969: 33 and footnote. Lefevere distinguishes between traditional, dialectic, and ontological hermeneutics (1978: 16-17). The present discussion concentrates on the last kind.
30. Even so, Gadamer is about the only hermeneutic philosopher who discusses translating in any detail. But like many other hermeneutic philosophers, he is doubtful of the direct applicability of Hermeneutics to any discipline, including translatology (1975: 235). However, as Ellingworth shows, translators can learn a great deal from Hermeneutic insights (1977: 340-42).
31. 'Philosophical Hermeneutics' is the title of a collection of essays by Gadamer, and the label preferred by him (Gadamer 1976, 'Editor's Introduction', p.xi). 'Existential hermeneutics' is the label used by many Heideggerian scholars. It is especially common in the English-speaking world, but is not accepted universally.
32. Hereafter, the term Hermeneutics (with a capital H) is used in the sense defined in this and the following paragraphs. Its scope is larger than the Gadamerian 'philosophical hermeneutics', but much narrower than its Greek root hermeneia.
33. The term 'scientific' is used in this section according to the designation of Hermeneutic philosophy, particularly that of Gadamer's, as explained in the following paragraphs.
34. The position of Heidegger and Gadamer outlined here represents that of the 'Phenomenological Movement' which opposes the pervasive objectivism that had dominated European thought since Galileo and Descartes (Gadamer 1976, 'Editor's Introduction', p.xlii).
35. The terms 'interpret', 'understand', 'know', 'explain', etc., are not always used consistently and with the same degree of precision by various writers. Ricoeur defines Hermeneutics as the theory of the operation of understanding in its relations to the interpretation of texts. Following Dilthey, he calls 'explanation' that model of intelligibility borrowed from the natural sciences and extended to the historical sciences by the positivistic schools, and regards 'interpretation' as a derived form of 'understanding' which is supposedly the basic approach of the human sciences (Ricoeur 1971: 135).

36. 'A language is not a passive representation of reality, it does not restrict itself to being a mirror.' (Steiner 1966: 48)
37. 'Again and again, the drive towards objective contemplation, logical analysis, scientific classification, which cuts us off from being, presses on the Western intellect.... This conceptualization impetus edges them away from the genuinely ontological to the merely theoretical, from immersion in being to a technical diagnosis of the concept of existence. Thus in all metaphysics as we have known it since Parmenides ... "to think" is, in essence, "to see", "to observe". As a result, Sein is something "made present to the eye" (Vor-Augen-Sein). As such, it has remained "unthought", Ungedacht, and has not been made articulate in language. This is why Heidegger must begin all over again.' (Steiner 1978: 78; cf. Ellingworth 1977: 338)
38. It is tempting but undoubtedly erroneous to conclude from this that Hermeneutics is anti-scientific.. The Hermeneutic critic would regard science as a tool, indeed a powerful one, to understanding, in some, if not all cases, but far from being the only valid or useful one. For the distinction and complementarity of the two approaches, see Kelly 1979: 7.
39. This fact is also recognized by non-Hermeneutic translation theorists. Ivir, for example, pointed out that 'translation is thus viewed as a transformation of a text, which is a linguistically defined whole, into another text, also a linguistically defined whole, which will have all and only the properties of the first text. This is, of course, impossible. Even if the first text is repeated verbatim, or directly copied, it can never be identical in all its different occurrences, since it is impossible to repeat the situation in which it first appeared.' (1975: 207)
40. In the light of this element of existentiality in understanding, the temporal and spatial gaps exist all the same in modern simultaneous interpreting, though perhaps in a reduced degree.
41. There seems to be a prevalent opinion that interpersonal interpretation only applies to literary translating, and that most scientific translating is non-creative, so Hermeneutic TT is relevant only to training literary translators. This is represented by C. Schmitt's statement: 'Thus the hermeneutic approach is largely unnecessary for this kind of scientific, technical or medical text, where the denotative function is all-important' (1982: 98). This view runs counter to that of Gadamer and other Hermeneutic theorists. G. Feidel, e.g., argues that 'Translation -- even of a technical text -- is a creative process and not a mechanical activity' (1970: 11, quoted in, and translated by Schmitt 1982: 99).
42. Again, this idea of the privacy of ideas is not a novel one invented by modern hermeneutic thinkers. It is a recurrent theme in philological translation studies. T.H. Warren, e.g., wrote in the last century: 'The individual man is the feeling and the thinking unit. And no two units feel or think exactly alike.... We fancy we are thinking the



same thoughts, we use the same words to express them. But if we looked closely enough into the matter, we should find that there is an intransferable, untranslatable individuality about our thoughts themselves.' (1895: 330) In many ways, Hermeneutic translation studies inherited themes and concerns of the philological translation theories. The wheel has come full circle.

43. Some of these words are Gadamer's, see [1960] 1975: 347-48. After reading the draft of a paper of mind based primarily on 4.2.3.2, Dr Toury pointed out that the difference between the linguistic and hermeneutic readings of texts is probably exaggerated. In his words, 'Every serious linguist will be ready to leave a wide margin not only for inter-subjective, but also for individual legitimate variations. It should also be stressed that different purposes dictate different methods, and there is no doubt that the objects of hermeneutics are different from those of linguistics!' (Personal communication 1983)

44. Various proposals to re-classify the three aspects outlined in this chapter and the four stages outlined in chapter 3 have been made by several TT theorists after they read a draft of part of this thesis or attended a presentation of a paper based on this chapter (Chau 1983). Among these proposals, the ideas of Dr G. Toury, Prof Dr K. Reiss, and Prof Dr M. Snell-Hornby are most inspiring. Though too late to be included in this thesis, the author wishes to express his appreciation. (One of the proposals is referred to in note 28, chapter 3.)

## Chapter 5

1. I am grateful to members of staff of T/I schools in Leipzig, Germersheim, Geneva, Paris, London and Bath, who discussed these and other issues with me in frankness during my visits, and enabled me to formulate these factors. Their names appear in the acknowledgement at the beginning of this thesis.

## Chapter 6

1. The notion of 'experiment' and the problems involved are discussed in 7.3.

2. There are serious problems in the measurement of competence and attitude, see points (d) and (e) in 7.2.2.1.

3. These course descriptions are published in the same format as hundreds of others organized each year by the Department of Extramural Studies. Other translation courses were offered concurrently by other instructors in other centres.

4. Only the data concerning the students who took part in both the pre-test and the post-test are recorded in Appendix 4 and Table 6-1.



Those concerning the students who did not take part in either are ignored. The same principle applies to all the descriptions of the students in chapters 6 and 7, unless otherwise stated.

5. The job title is controversial and misleading. A more accurate description would be 'a junior clerk with no formal T/I training who at times helps non-Chinese police officers to communicate with Chinese colleagues and citizens'.

6. The 'teaching method' described here refers to the manner a class is conducted, and is used in a general pedagogical sense. This must not be confused with the TT methods discussed in chapter 4, which are specific ways of realizing TT models.

7. In this report, 'lesson' and 'meeting' have the same designation for the extramural classes, but not for the post-secondary ones, as the duration and number of periods for the three establishments differ. A total of twelve lessons are designed for the whole course, to fit into twelve 90-minute meetings. These are re-divided to suit the different lengths of the periods of the polytechnic class (110 minutes each meeting) and the university class (50 minutes each).

## Chapter 7

1. Here I am speaking from experience gained from courses of a similar nature conducted between 1975 and 1979. The assertions made in this paragraph have been confirmed by staff tutors of the Extramural Studies Department.

2. For example, the fact that the PC class received eight weeks of instruction on general translation theories might lead them to expect more than cultural orientations, thereby lowering their rating on satisfaction. This view is expressed by one member who pointed out in her course assessment that there is more to translating than the cultural aspects discussed in the course (see 7.1.2.2).

3. There might have been, if the post-secondary students had been presented with the contrastive grammar material.

4. This view is shared by a colleague in the Chinese University who, after reading the teaching material of some lessons before the commencement of the experiment, advised the deletion of all non-contemporary examples. This advice was not taken, though the point she made was recognized.

5. While this experiment was going on, colleagues at the Chinese University and the Polytechnic discussed this project with me, and many of them emphasized on different occasions the underrated importance of cultural orientation in translation courses. The senior members of the Department of Languages at the Polytechnic pointed out that the single most beneficial aspect of training should be the understanding of their own

culture. In their opinion, there is a horrifying lack and neglect of knowledge in this area, as this is taken for granted by the course designers concerned. The students seldom admit this, believing that they should know the Chinese culture by virtue of the fact that they grew up in a Chinese society.

6. At the Chinese University, students are not given translation training until the second year, when they are offered 'Principles of Translation' which is a general beginners' course. These students are referred to as Year 1 or freshmen students in this report. Thus the 'second and third year' translation classes are in fact made up of third and fourth year students respectively.

7. At least one of the lecturers protested before and after the results were made known that her class was not fairly represented on the day the test took place, others questioned the reliability of the test (while refusing to do it themselves).

8. One acceptable means of demonstrating this validity as a proficiency test would be to compare the performance of publicly recognized proficient translators and less proficient ones. Unfortunately, none of the dozen or so translation lecturers and professional translators accepted the invitation to do this test. On the contrary, some cast doubt on the perfection of the supposedly 'fault-free' answers (which, in the designer's view, is beside the point).

9. Thus it was no false modesty or understatement when the test designer repeatedly told the subjects on every occasion that 'the so-called fault-free answer is not the right answer, it is merely the one regarded by me as the most suitable one for this occasion. So picking this one does not necessarily mean you are right, it means you happen to agree with me here'.

10. The students did not learn of the post-test with an identical test paper until after the completion of the pre-test. The nature of this test was not disclosed until after the post-test.

11. A Cuckoo's Nest: A Collection of Lesser-Known Scottish Folk Tales written by Carl Macdougall and illustrated by Barbara Robertson, Glasgow 1974, pp.50-53. In the Introduction the author explains: 'The stories in these pages arrived by a variety of routes, a ragbag collection. Some came to me as a song, some as printed tales, others by telling. All are Scots or come from fellow Scots.... My only claim to originality is in how I have approached and presented the stories.'

12. Alterations made include:

(a) Stylistic shifts --

(i) Syntactic and lexical adjustments to change it into a fairy tale suitable for a young Chinese audience in Hong Kong. Also, a more patronizing and oral tone was adopted. Long sentences were broken up, syntactic structures simplified.



(ii) Syntactic and, more importantly, lexical adjustments to meet the comprehension ability of the subjects, to make sure that every word and expression is understood readily. Examples: 'a morning serenade' became 'a beautiful love song', 'the burn' became 'the stream'.

(b) Cultural adaptations--

(i) Details of the plot which were not readily comprehensible to the average Chinese reader were left out. Example: 'As a holy image she hid in a church, but he came every day of the week as a deacon and kissed the image'.

(ii) A large proportion of the images in the second half of the story were changed, so that cultural problems were highlighted, and 'Cultural mistakes' can be plausibly made in the translation.

13. An alternative test paper was also prepared. It was planned that a second test would be carried out in case the results of the original one should be inconclusive (e.g. the pre-test turned out to be far too easy or difficult). But this rescue operation was never required.

14. The greatest objection to the 'fault-free' answers is on the insertion of explanatory material in some cultural-sensitive items, such as no.28 (see appendix 10). Such addition of extra information in the TLT in this and other similar items was challenged by teachers and students in the subsequent discussions. Many remain unconvinced.

15. On some occasions the answer sheets were not collected immediately after the completion of the questions. The subjects promised not to make any alterations on the answer sheets, and were given the key, so that they could comment on the technicalities (more specifically, why they thought they were right and the key was wrong). This turned out to be unwise on one occasion: the Polytechnic second year class -- almost half of the subjects 'forgot' to hand in their answer sheets on their way out of the lecture hall at the end of the session. Consequently, the average score of that class (one of the highest of all) cannot be regarded as representative of that class, as it is suspected that many who disagreed with the key did not submit their answer sheets.

16. In late 1983, two years after these tests, identical ones were administered in Hong Kong by a lecturer at the Hong Kong Polytechnic. The same paper was given to four classes of translation students under the same conditions with the same instructions:

a. Two first year classes at the Polytechnic during the second month of their training. Their status and background are the same as the Year 1 (PI) described in 6.3.2.2. They are referred to as Year 1 1983a and 1983b below.

b. The second year class in the same course. Their status and background are the same as the Year 2 described under point (a), 7.2.1.2. This class is referred to as Year 2 1983 below.

(c) An extramural in-service translation class (English to Chinese) for civil servants. The students are of Form 5 level, with no previous TT training. They are comparable to the extramural students described in 6.3.2.1. This class is referred to as Extramural 1983 below.

The average scores of these four classes are compared with those tested in 1981 below (the 1981 data are taken from Table 7-1):

| <u>Extramural</u>      | <u>Average score</u> |
|------------------------|----------------------|
| EG (pre-test)          | 11.9                 |
| EC (pre-test)          | 11.0                 |
| EI (pre-test)          | 10.7                 |
| Extramural 1983        | 11.9                 |
| <u>Polytechnic</u>     |                      |
| Year 1 ( I) (pre-test) | 14.1                 |
| Year 1 1983a           | 16.4                 |
| Year 1 1983b           | 15.1                 |
| Year 2                 | 18.2                 |
| Year 2 1983            | 17.7                 |

This similarity of scores can be seen as a confirmation of the reliability of this test (see point (a), 7.2.4.3).

17. The determination of significance is based on that of the repeated-measures design with a two-tailed test (Robson 1973: 72-73, 79). For example, for the difference of XC mistakes made by the EC class (please see Table 7-2 and appendix 13, section (II)):

Number of subjects (n) = 19  
Degrees of freedom (DF) = 18  
Sum of all the differences (  $\sum d$  ) = 32  
$$\underline{t} = \frac{\sum d^2}{n} \div \sqrt{\frac{\sum d^2 - (\sum d)^2/n}{n(n-1)}} = 3.17$$

Thus the independent variable had an effect on the dependent variable, as the observed  $\underline{t}$  is numerically greater than 2.101, the significance level for DF 18: the teaching in the course produced a significant decrease in mean score on this test (  $\underline{t}$  = 3.17 with 18 degrees of freedom. Significant at the 5 per cent level).

18. A breakdown of the mistakes made by the students in 1983 reveals an almost identical pattern with those in 1981 (the 1981 data shown below are taken from Table 7-3):

|                    | <u>Average</u> |     |     |      |
|--------------------|----------------|-----|-----|------|
|                    | XG             | XC  | XI  | FF   |
| <u>Extramural</u>  |                |     |     |      |
| EG                 | 6.4            | 8.0 | 3.7 | 11.9 |
| EC                 | 7.5            | 7.3 | 4.1 | 11.0 |
| EI                 | 7.6            | 7.6 | 4.2 | 10.7 |
| Extramural 1983    | 5.7            | 7.4 | 4.8 | 11.9 |
| <u>Polytechnic</u> |                |     |     |      |
| Year 1 (PI)        | 5.0            | 7.6 | 3.1 | 14.3 |
| Year 1 1983a       | 2.4            | 8.0 | 3.1 | 16.4 |
| Year 1 1983b       | 3.8            | 7.2 | 3.2 | 15.1 |
| Year 2             | 3.8            | 5.6 | 2.4 | 18.2 |
| Year 2 1983        | 3.2            | 6.7 | 2.2 | 17.7 |



Again, the similarity in scoring patterns can be seen as a confirmation of the reliability of this test. (The instructor of the 1983 classes confirmed that the 1983 year 1 classes received Grammatical instructions prior to the test, thus accounting for the fewer XG mistakes made.)

## Chapter 8

1. As mentioned in 6.1, however convincing the resulting data may be, they are but one realization of the models in one particular teaching context. So it will be useful to repeat this experiment in other situations (e.g. different levels of training, and different language pairs). The apparent validity of the test used in this experiment (see point (a), 7.2.4.3) might encourage other researchers to work along a similar line to develop more sophisticated testing methods, or to repeat it in other situations.

## REFERENCES

## (Abbreviations)

- AnL = Anthropological Linguistics  
 IJAL = International Journal of American Linguistics  
 IncLing = The Incorporated Linguist  
 Mitteilungsblatt = Mitteilungsblatt für Dolmetscher und Übersetzer  
 TBT = The Bible Translator  
 TGNL = Translators' Guild Newsletter

- Abbe, D.v., 1970 'The Logic of Teaching Translation', IncLing, 9, 2: 39-40
- Adams, R., 1973 Proteus, His Lies, His Truth: Discussions on Literary Translation, New York
- Ahlsved, K-J., 1977 'Translating into the Translator's Non-Primary Languages', Horguelin 1977, pp.183-88
- AIIC 1979a Enseignement de l'interprétation: Dix ans de colloques (1969-1979), Geneva
- , 1979b 'Travaux de recherche enterpris à l'ÉSIT', Paris (fin Novembre 1978), AIIC 1979a, p.78
- Amos, F.R., 1920 Early Theories of Translation, New York
- Arjona, E., 1978 'Intercultural Communication and the Training of Interpreters at the Monterey Institute of Foreign Studies', Gerver/Sinaiko 1978, pp.35-44
- , 1980 'Translator and Interpreter Training in Europe and the USA', unpublished manuscript, School of Education, Stanford Univ.
- Arnold, M., 1928 Essays Literary and Critical, London
- Arrowsmith, W. and R. Shattuck, eds., 1961 The Craft and Context of Translation, Austin, Texas
- ATA, 1975 Guidelines for Colleges and University Programs in Translator Training, New York
- Ausubel, D., 1963 The Psychology of Meaningful Verbal Learning, New York
- Babut, J-M., 1971 'Impressions of a Translator's Seminar: Yaoundé, Cameroun, August 1970', TBT, 22, 2: 75-77
- Bassnett-McGuire, S., 1980 Translation Studies, London.
- Bathgate, R., 1979 'Some Thoughts on Training Translators', TGNL, 4,3: 4-6



- Bathgate, R. , 1982 'Situation Theory in the Training of Translators', TGNL, 5,2: 17-18
- Bausch, K.B. and F.R. Weller, eds., 1981 Übersetzen und Fremdsprachen Unterricht, Frankfurt/M.
- Beaugrande, R. d., 1978 Factors in a Theory of Poetic Translating, Assen
- , 1980 Text, Discourse and Process: Towards a Multi-Disciplinary Science of Texts, London
- Beaugrande, R. de and W. Dressler, 1981 Introduction to Text Linguistics, London
- Beekman, J. , 1965 'Translation Consultation', M.L. Larson, ed. Notes on Translation, Santa Ana, California, pp.55-82
- Beerbohm, M. , 1903 'Advice to Those About to Translate', Saturday Review, 96: 75-76
- Belloc, H. , 1924 'On Translation', London Mercury, 10: 150-56
- Bendix, E.H. , 1966 'Componential Analysis of General Vocabulary: The Semantic Structure of a Set of Verbs in English, Hindi, and Japanese', IJAL, 32, 2
- Benjamin, W. , 1923 'Die Aufgabe des Übersetzers', reprinted in Störig 1963, pp.156-69
- Bernier, N. , 1967 'Table ronde sur la formation du traducteur', Meta, 12, 1: 29-31
- Birnbaum, D. , 1980 'Language Mastery Through Self-Instruction Abroad', J.E. Alatis, ed., Georgetown University Round Table on Language and Linguistics, 1980, Washington D.C. , pp.213-21
- Bloomfield, L. , 1933 Language, New York
- Boecker, E. , 1973 William Faulkner's Later Novels in German: A Study in the Theory and Practice of Translation, Tübingen
- Bolinger, D. , 1968 Aspects of Language , New York, second edition 1975
- Bowen, D. and M. Bowen, 1983 'The Results to be Expected from a Stay Abroad', paper presented at the AILA Colloquium, Saarbrücken
- Bowen, M. , 1980 'Bilingualism as a Factor in the Training of Interpreters', J.E. Alatis, ed., Georgetown University Round Table on Language and Linguistics, 1980, Washington D.C. , pp.201-7
- Bradnock, W.J. , 1964 'Translator's Institute at Yarina Cocha', TBT, 15, 4: 194-96
- Brislin, R.W. , 1978 'Contributions of Cross-Cultural Orientation Programs and Power Analysis to Translation/Interpretation', Gerver/Sinaiko 1978, pp.205-16

- Brower, R., 1959 On Translation, Cambridge, Mass.
- Bühler, H., 1979 'Suprasentential Semantics and Translation', Meta, 24, 4: 451-58
- , 1983 'Textlinguistische Aspekt der Übersetzungsdidaktik', paper presented at the AILA Colloquium, Saarbrücken
- Bullock, M., 1966 'How I Became a Translator', Author, 77, 2: 18-22
- Burke, R.D., 1963 'Some Unique Problems in the Development of Qualified Translators of Scientific Russian', Cary/Jumpelt 1963, pp.377-82
- Caccamisse, F., et al., eds., 1980 Introduction to Interpreting, Silver Spring, Maryland
- , eds., 1983 Proceedings of the 7th RID Biennial Convention, Silver Spring, Maryland
- Caillé, P-F., 1974 'Translators and Translation: 1974 Survey', Babel, 20, 3: 130-41
- Callens, J., 1970 'Grammaire transformationnelle et méthodologie de la traduction', Le Langage et l'Homme, 12: 37-39
- Cammaert, G., 1977 'L'Enseignement de la traduction en Belgique', Horguelin 1977, pp.239-44
- Carroll, J.B., 1978 'Linguistic Abilities in Translators and Interpreters', Gerver/Sinaiko 1978, pp.119-29
- Cary, E., 1956 La traduction dans le monde moderne, Geneva
- , 1957 'Théories soviétiques de la traduction', Babel, 3, 4: 179-89
- , 1962 'Prolegomena for the Establishment of a General Theory of Translation', Diogenes, 40: 96-120
- Cary, E. and R.W. Jumpelt, eds., 1963 Quality in Translation: Proceedings of the Third Congress of the International Federation of Translators (FIT), Bad Godesberg, 1959, New York
- Casagrande, J.B., 1954 'The Ends of Translation', IJAL, 20: 335-40
- Catford, J.C., 1965 A Linguistic Theory of Translation: An Essay in Applied Linguistics, New York
- , 1967 'Translation and Language Teaching', Council for Cultural Co-operation, Council of Europe, Linguistic Theories and Their Application, Aidela
- Chang, C.H., 1951 'Shakespeare in China', M.A. Thesis, Univ. of Birmingham
- Channels, 1982 'Bibliography: Training', Channels, 1, 1: 10
- Chao, Y.R., 1964 'Translation Without Machine', H.G. Lunt, ed., Proceedings of the Ninth International Congress of Linguists, The Hague, pp.504-10



- Chase, S., 'How Language Shapes Our Thoughts', Harper's Magazine, 208: 76-82
- Chau, S.S.C., 1981 Han-i Ha-mu-lei-t'e yen-chiu (A Critical Study of the Chinese Translations of Hamlet), Hong Kong
- , 1983 'How to Translate "This is a Red Rose"? --The Grammatical, Cultural, and Interpretive Aspects of Translation Teaching', paper presented at the AILA Colloquium, Saarbrücken
- Chomsky, N., 1965 Aspects of the Theory of Syntax, Cambridge, Mass.
- Cicero, M.T., 1948 De oratore, London
- Citroen, I.J., 1955 'Training Technical Translators', Babel, 1, 2: 61-65
- , 1959 'The Translation of Texts Dealing with Applied Science', Babel, 5, 1: 30-33
- , 1966a 'Targets in Translator Training', Meta, 11, 4: 139-44
- , 1966b 'The Myth of Two Professions', Babel, 12, 4: 181-88
- , 1967 Ten Years of Translation: Proceedings of the Fourth Congress of the International Federation of Translators Held at Dubrovnik, 1963, Oxford
- Conenna, M., 1983 'Traductions multiples: théorie et exploitations pédagogiques', paper presented at the AILA Colloquium, Saarbrücken
- Conklin, H.C., 1955 'Hanuno'o Color Categories', Southwestern Journal of Anthropology, 11: 339-44
- , 1962 'Lexicographical Treatment of Folk Taxonomies', F.W. Householder and S. Saporta, eds., Problems in Taxicography Bloomington, Indiana, pp.119-41
- Cook-Radmore, D., 1964 'What is a Translation?' IncLing, 3, 2: 34-37
- Coseriu, E., 1955-56 'Determinación y entorno', Romanistisches Jahrbuch, 7: 29-54
- Coveney, J., 1971 'Schools of Modern Languages. The Bath University Post-graduate Diploma in Language Studies', Babel, 17, 2: 21-25
- , 1976 'Training Linguists for International Organizations', Babel, 22, 3: 121-22
- , 1982 'The Training of Translators and Interpreters in the United Kingdom', Multilingua, 1, 1: 42-45
- , 1983 'Developing Translating and Interpreting Skills in the Arab World', Channels, 1, 4: 3-4
- Croce, B., 1922 Aesthetics, London
- Crymes, R., 1968 Some Systems of Substitution Relations in Modern English, The Hague

- Crystal, D., 1971 Linguistics, Harmondsworth
- , 1976 'Some Current Trends in Translation Theory', TBT, 27, 3: 322-29.
- Darbelnet, J., 1977 'La spécialisation de l'enseignement de la traduction', Horguelin 1977, pp.189-97
- Deeney, J.J. and S.S.C. Chau, 1980 ECCE Translator's Manual: An Annotated Bibliographical Handbook on English-Chinese Chinese-English Translation with Documentation and Organization Information, Hong Kong
- Delisle, J., 1981 L'Enseignement de l'Interprétation et de la traduction de la théorie à la pédagogie, Ottawa
- Despatie, G., 1967 'Modern Linguistic Research Applied to the Process of Translation', Ed. D. dissertation, Columbia Univ.
- Dijk, T.v., 1972 Some Aspects of Text Grammars, The Hague
- Dik, S., 1968 Coordination, Amsterdam
- Dinneen, F.P., 1967 An Introduction to General Linguistics, New York
- Dressler, W., ed., 1978 Current Trends in Textlinguistics, Berlin
- , 1982 Einführung in die Textlinguistik, Tübingen
- Dryden, J., 1684 'Preface to Ovid's Epistles', reprinted in A. Ker, ed. Essays, London, 1900
- Ebel, J.G., 1968 'Translation and Linguistics: A Search for Definition', IncLing, 7, 3: 50-54
- Elkins, R.E., 1968 'Three Models of Western Bukidnon Manobo Kinship', Ethnology, 7: 171-89
- Ellingworth, P., 1977 'Review -- Hans-Georg Gadamer: Truth and Method', TBT, 28, 3: 335-42
- Fawcett, P., 1981 'Teaching Translation Theory', Meta, 26, 2: 141-47
- Fedorov, A.V., 1958 Vvedenie v teoriyu perevoda (Introduction to a Theory of Translation), Moscow, first published 1953
- , 1968 Osnovy obščey teorii perevoda (General Principles of Translation Theory), Moscow
- Feidel, G., 1970 Technische Texte richtig Übersetzen. Ein Ratgeber für die Praxis, Düsseldorf
- Ferenczy, G., 1977 'Postgraduate Short-Term Training of Interpreters and Translators at the Faculty of Liberal Arts, Budapest University', Babel, 23, 4: 181-82
- Fillmore, C.J., 1968 'Lexical Entries for Verbs', Foundations of Language, 4: 373-93
- Finlay, I.F., 1969 Careers in Languages, London



- Firth, J.R., 1957 'The Techniques of Semantics', Papers in Linguistics 1934-51, London
- Fraser, J., 1983 'Vocational Training in Modern Languages at Heriot-Watt University, Edinburgh', IncLing, 22, 2: 86-87
- Frerk, C.W., 1963 'Training Translators', Cary/Jumpelt 1963, pp.363-68
- , 1967 'Report on the Committee on Translation Training', Citroen 1967, pp.185-94
- Friederich, W., 1969 Die Technik des Übersetzens, Munich
- Fry, E.M., 1972 'Training Nationals as Bible Translators', TBT 23, 4: 430-35
- Fueter, P.D., 1972 'Do You Know What You Are Doing?' TBT, 23, 3: 323-25
- Gachechiladze, G.R., 1965 'Training Translator at the University', Babel, 11, 4: 154-55
- Gadamer, H-G., 1975 Truth and Method (originally published in German, 1960), G. Barden and J. Cumming, trs. and eds., London
- , 1976 Philosophical Hermeneutics, D.E. Linge, tr. and ed., Berkeley
- Galantière, L., 1951 'On Translators and Translating', American Scholar, 40: 435-45
- Gerver, D. and W.H. Sinaiko, eds., 1978 Language Interpretation and Communication, NATO Conference Series III. Human Factors, v. 6, New York
- Gode, A., 1964 'Language as Culture', Babel, 10, 1: 23-25
- Goethe, J.W.v., 1813 'Zu brüderlichem Andenken Wielands', Sämtliche Werke, Propyläen, ed., vol.26, p.94, Munich, 1909
- Goffin, R., 1971 'Pour une formation universitaire sui generis du traducteur', Meta, 16, 1-2: 57-68
- Gold D.L., 1975 'Planning a School for Translators and Interpreters', Babel, 21, 3: 107-8
- Goodenough, W.H., 1956 'Componential Analysis and the Study of Meaning', Language, 32: 195-216
- Goss, J.A., 1967 'Ute Language, Kin, Myth, and Nature: A Demonstration of a Multi-Dimensional Folk Taxonomy', Anthropological Linguistics, 9: 1-11
- Gouadec, D., 1979 'Journée de traduction, Stages Internes, Stages Externes', Meta, 24, 4: 423-33
- Graham, J.F., 1977 'Theory of Translation', M.G. Rose, ed., Translation in the Humanities, New York, pp.15-21

- Gravier, M., 1967 'Peut-on former des traducteurs techniques?', Babel, 13, 2: 73-76
- , 1978 'Pédagogie de la traduction', L. Grähs, G. Korlén, and B. Malmberg, eds., Theory and Practice of Translation, Bern, pp.201-11
- Gregory, M.J., 1980 'Perspective on Translation from the Firthian Tradition', Meta, 25, 4: 455-66
- Halliday, M.A.K., A. McIntosh, and P. Stevens, 1965 The Linguistic Sciences and Language Teaching, London
- Harris, B., 1977 Papers in Translatology, Ottawa
- , 1981 'Prolegomenon to a Study of Differences Between Teaching Translation and Teaching Interpreting', Delisle 1981, pp.153-62
- , 1983 'Translation, Translation Teaching, and the Transfer of Technology,' Meta, 28, 1: 5-16
- Harris, Z., 1952 'Discourse Analysis', Language, 28: 1-30, 474-94
- Hartmann, R.R.K., 1980 Contrastive Textology: Comparative Discourse Analysis in Applied Linguistics, Heidelberg
- Harweg, R., 1968 Pronomina und Textkonstitution, Munich
- Hasan, R., 1968 Grammatical Cohesion in Spoken English, London
- Hatim, B., 1982a 'Discourse/Text Linguistics in the Training of Translators, Interpreters and Advanced Language Learners', unpublished paper, Heriot-Watt Univ.
- , 1982b 'A Text Typological Approach to the Training of Translators/Interpreters', unpublished paper, Heriot-Watt Univ.
- , 1983 'Discourse/Text Linguistics in the Training of Interpreters', paper presented at the AILA Colloquium, Saarbrücken
- Healey, F., 1978 'Translators -- Made, Not Born?', IncLing, 17, 3: 54-58
- Heidolph, K-E, 1966 'Kontextbeziehungen zwischen Sätzen in einer generativen Grammatik', Kybernetika, 2: 274-81
- Hendrickx, P.V., 1975 'Should We Teach Translation?', Babel, 21, 3: 101-6
- Henschelmann, K., 1980 Technik des Übersetzen Französisch-Deutsch, Heidelberg
- Herbert, J., 1952 Manuel de l'interprète, 2nd ed., Geneva
- Hockett, C.F., 1954 'Translation via Immediate Constituents', IJAL, 20: 313-15
- Hoeksema, T., 1978 'The Translator's Voice: An Interview with Gregory Rabassa', Translation Review, 1



- Holmes, J.S., 1977 'Translation Theory, Translation Studies, and the Translator', Horguelin 1977, pp.55-61
- , 1978 'A Basic Bibliography of Books on Translation Studies, 1956-1976', J.S. Holmes, J. Lambert and R.v.d. Broeck, eds., Literature and Translation: New Perspectives in Literary Studies, Leuven
- Hoof, H.v., 1961 'A propos d'une expérience de retraduction', Le Linguiste, 7, 2-3: 16-19
- , 1971 'Recherche d'un modèle d'analyse en traduction', Meta, 16, 1: 83-94
- , 1973 International Bibliography of Translation, Munich
- Horguelin, P.A., 1975 'Table ronde sur l'enseignement de la traduction', Meta, 20, 1: 42-57
- , ed., 1977 Translating: A Profession. Proceedings of the Eighth World Congress of the International Federation of Translators, Montreal
- Horn, S.F., 1966 'A College Curriculum for the Training of Translators and Interpreters in the USA', Meta, 11, 4: 147-54
- House, J., 1977 A Model of Translation Quality Assessment, Tübingen
- Howder, M.L. and W.B. Cramer, 1973 'Academic Training of Translators: A Debatable Issue', Federal Linguist, 5, 1-2: 2-17
- Hu, S., 1940 'Fo-chiao ti fan-i wen-hsueh' ('The Translation of Buddhist Literature'), Huang, C.T., ed. Fan-i Lun-chi (Selected Essays on Translation), Shanghai, pp.273-93
- Humboldt, W.v., 1810 Über das vergleichende Sprachenstudium in Beziehung auf die verschiedenen Epochen der Sprachenentwicklung, reprinted Leipzig, 1910
- , 1816 'Einleitung zu Agamemnon', reprinted in Störig 1963, pp.71-96
- , 1836 Über die Verschiedenheit des Menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwicklung des Menschengeschlechts, Berlin
- Hurren, H.A., 1983 'The Application of Certain Functionalist Concepts to Translation', paper presented at the AILA Colloquium, Saarbrücken
- Isenberg, H., 1971 'Überlegungen zur Texttheorie', in J. Ihwe, ed., Literaturwissenschaft und Linguistik: Ergebnisse und Perspektiven, Frankfurt/M., pp.155-72
- Isoré, P., 1960 'Regards sur la formation du traducteur', Bastions de Genève, 5: 68-74

- Ivir, V., 1972 'Linguistic and Extra-Linguistic Considerations in Translation', Studia Romanica et Anglica Zagrebiensia, 33-36: 615-26
- , 1975 'Social Aspects of Translation', Studia Romanica et Anglica Zagrebiensia, 39: 205-13
- Jäger, G., 1975 Translation und Translationslinguistik, Halle
- St. Jerome, 400 'Letter to Pammachius', reprinted in Störig 1963, pp.1-13
- Johnson, A., 1971 'The Training of Translators', J.B. Sykes, ed., Technical Translator's Manual, London, pp.22-29
- Jorden, A., 1979 'Why a University Translation Programme?', L'Antenne, 10, 5: n.p.
- Joyce, B. and M. Weil, 1980 Models of Teaching, Englewood Cliffs, New Jersey
- Jumpelt, R.W., 1959a 'Symposium on Scientific and Technical Translating', Babel, 5, 3: 154-60
- , 1959b 'Quality in Scientific and Technical Translation', Babel, 5, 2: 107-9
- , 1961 Die Übersetzung naturwissenschaftlicher und technischer Literatur, Berlin-Schöneberg
- Kade, O., 1971 'Zum Verhältnis von Translation und Transformation', Studien zur Übersetzungswissenschaft -- Beihefte zur Zeitschrift Fremdsprachen III/IV, Leipzig, pp.7-26
- Kaiser, H., 1975 'The Faithful Translator: Some Hints on the Teaching of Translation Technique', S.M. Kahn and M. Raetz, eds., Interculture, Wien-Stuttgart, pp.103-11
- Kapp, V., 1974 'Probleme von Theorie und Praxis in der Ausbildung zum Übersetzer und Dolmetscher', V. Kapp, ed., Übersetzer und Dolmetscher: Theoretische Grundlagen, Ausbildung, Berufspraxis, Heidelberg, pp.7-13
- Katz, J.J. and J. Fodor, 1963 'The Structure of a Semantic Theory', Language, 39: 170-210
- Keiser, W., 1969 'A Syllabus for Advanced Translation Courses', L'Interprète, 24, 2: 2-6
- , 1978 'Selection and Training of Conference Interpreters', Gerver/Sinaiko 1978, pp.11-24
- Keith, H.A., 1983 'Liaison Interpreting -- An Exercise in Linguistic Interaction', paper presented at the AILA Colloquium, Saarbrücken
- Kelly, L.G., 1979 The True Interpreter, London
- Kharma, N.N., 1983 'Designing a Postgraduate Course in Translation/ Interpretation', paper presented at the AILA Colloquium, Saarbrücken



- Kloepfer, R., 1967 Die Theorie der literarischen Übersetzung, Munich
- Kock, W., 1971 Taxologie des Englischen, Munich
- Koller, W., 1972 Grundprobleme der Übersetzungstheorie, Berne
- , 1978 'Äquivalenz in Kontrastiver Linguistik und Übersetzungswissenschaft', L. Grähs, G. Korlén, and B. Malmberg, eds., Theory and Practice of Translation, Bern, pp.69-92
- Kuepper, K.J., 1983 'Coreference in Translation', paper presented at the AILA Colloquium, Saarbrücken
- Kunst, A.E., 1977 'Practical Aspects of Translation Workshop and Seminar', Substance, 16: 89-96
- Kussmaul, P., 1983 'How Precise Should a Translation Be? How Can We Help Students in Making Their Semantic Decisions?', paper presented at the AILA Colloquium, Saarbrücken
- Lambert, J., 1978 'Echanges littéraires et traduction: Discussion d'un projet', J.S. Holmes, H. Lambert, and R.v.d. Broeck, eds., Literature and Translation: New Perspectives in Literary Studies, Leuven
- Lefevere, A., 1970 'The Translation of Literature: An Approach', Babel, 16, 2: 75-79
- , 1971 'The Translation of Literature: Criticism as Recreation, Recreation as Criticism', Tamkang Review, 2, 2: 417-38
- , 1976 'Western Hermeneutics and Concepts of Chinese Literary Theory', Tamkang Review, 4, 2: 159-68
- , 1977 Translating Literature: The German Tradition, Assen
- , 1978 'Translation: The Focus of the Growth of Literary Knowledge', J.S. Holmes, F. de Haan, and A. Popovič, eds., The Nature of Translation: Essays on the Theory and Practice of Literary Translation, The Hague
- , 1980 'Translating Literature/Translated Literature: The State of the Art', Zuber 1980, pp.153-61
- Levý, J., 1969 Die literarische Übersetzung Theorie einer Kunstgattung, Frankfurt/M.
- Lindquist, H., 1983 'The Use of Corpus-based Studies in the Preparation of Handbooks for Translators', paper presented at the AILA Colloquium, Saarbrücken
- Lippmann, E., 1976 'How Can Schools Enhance the Professional Relevance of the Translator?', Babel, 22, 4: 131-42
- Loewen, J.A., 1969 'The Training of National Translators in South America -- I', TBT, 20, 4: 131-42

- Loh, D.Y., 1958 Translation: Its Principles and Technique, Beijing
- Longley, P., 1978 'An Integrated Programme for Training Interpreters', Gerver/Sinaiko 1978, pp.45-56
- Lotman, J. and B.A. Uspensky, 1978 'On the Semiotic Mechanism of Culture', New Literary History, 9,2
- Lounsbury, F.G., 1956 'A Semantic Analysis of the Pawnee Kinship Usage', Language, 32: 158-94
- Ludskanov, A., 1975 'A Semiotic Approach to the Theory of Translation', Language Sciences, 35: 5-8
- Luther, M., 1530 'Sendbrief vom Dolmetschen', reprinted in Störig 1963, pp.14-32
- Lyons, J., 1968 Introduction to Theoretical Linguistics, London
- , 1981 Language, Meaning and Context, Bungay, Suffolk
- Malblanc, A., 1961 Stylistique comparée du Français et de l'allemand. Essai de représentation linguistique comparée et étude de traduction, Paris
- Manrique, J.C. and J.C. Gómez, ed., 1954 Art de Traducir el Inglés, Mexico
- Mason, I., 1982a 'The Role of Translation Theory in the Translation Class', Quinquereme, 5, 1: 18-33
- , 1982b 'Pedagogical Implications of Some Aspects of Translation Theory', Zeitschrift 'Fremdsprachen', 26, 3: 171-76
- Montague, R., 1974 Formal Philosophy, New Haven
- Moore, B.R., 1977 'Translation Theory', R.M. Bend and K.L. Pike, eds., The Summer Institute of Linguistics: Its Works and Contributions, The Hague, pp.147-64
- Morgan, B.Q., 1956 'What is Translation For?', Symposium, 10: 322-28
- Mounin, G., 1963 Les problèmes théoriques de la traduction, Paris
- Naphtine, A.M., 1983 'Training of Translators', C. Picken, ed., The Translator's Handbook, London, pp.21-32
- Neubert, A., 1968 'Pragmatische Aspekte der Übersetzung', Grundfragen der Übersetzungswissenschaft: Beihefte zur Zeitschrift Fremdsprachen II, Leipzig, pp.21-33
- , 1980 'Textual Analysis and Translation Theory, or What Translators Know About Texts', Linguistische Arbeitsberichte, 28: 23-31
- , 1983 'Text-Bound Translation Teaching', paper presented at the AILA Colloquium, Saarbrücken
- Newmark, P., 1973a 'An Approach to Translation', Babel, 19, 1: 3-19



- Newmark, P., 1973b 'Twenty-Three Restricted Rules of Translation', IncLing, 12, 1: 9-15
- , 1980a 'Teaching Specialized Translation', S.O. Poulsen and W. Wilss, eds, Angewandte Übersetzungswissenschaft: Internationales Übersetzungsfachliches Kolloquium an der Wirtschaftsuniversität: Aarhus/Dänemark 19-21 Juni 1980, Aarhus, pp.127-48
- , 1980b 'What Translation Theory is About', Quinquereme, 3, 1: 1-21
- , 1981 Approaches to Translation, Oxford
- Nida, E.A., 1945 'Linguistics and Ethnology in Translation Problems', Word, 2: 194-208
- , 1947 Bible Translating: An Analysis of Principles and Procedures, New York
- , 1950 'Training the Translation Helper', TBT, 1, 2: 56-62
- , 1964 Towards a Science of Translation, with Special Reference to Principles and Procedures Involved in Bible Translating, Leiden
- , 1969 'Science of Translation', Language, 45: 483-98
- , 1981 'Semantic Components in Translation Theory', G.E. Perron and J.L.M. Trim, eds, Applications of Linguistics: Selected Papers of the Second International Congress of Applied Linguistics, London, pp.341-48
- , 1972 'Linguistic Theories and Translation', TBT, 23, 3: 301-8
- , 1974 'Translation', T. Seboek, ed., Current Trends in Linguistics, vol.12, The Hague, pp.1045-68
- , 1975a Componential Analysis of Meaning, The Hague
- , 1975b Language, Structure and Translation -- Essays Selected by A.S. Dil, Stanford
- , 1976 'A Framework for the Analysis and Evaluation of Theories of Translation', R.W. Brislin, ed., Translation -- Application and Research, New York, pp.47-91
- , 1977a 'Translating Means Communicating: A Sociolinguistic Theory of Translation', M. Saville-Troike, ed., Linguistics and Anthropology: Georgetown University Round Table on Languages and Linguistics 1977, Washington D.C., pp.213-29
- , 1977b 'The Nature of Dynamic Equivalence in Translating', Horguelin 1977, pp.498-503
- , 1979 'Translations and Translators', Babel, 15. 4: 214-15
- , 1981 'Translators Are Born Not Made', TBT, 32, 4: 401-5
- Nida, E.A. and C. Tabor, 1969 Theory and Practice of Translating, Leiden
- Niedzielski, H., 1983 'Metalinguistics, Semantics and Idiomatic Expressions', paper presented at the AILA Colloquium, Saarbrücken

- Nietzsche, F., 1882 'Zum Problem des Übersetzens', reprinted in Störig 1963, pp.136-38
- Novalis, 1798 'Aus "Blüthenstaub"', reprinted in Störig 1963, p.33
- Oksaar, E., 1972 'Sprachliche Interferenzen und die Kommunikative Kompetenz', H. Pilch and J. Thurow, eds., Indo-Celtica, Gedächtnisschrift für Alf Sommerfelt, München
- Ortega y Gasset, J., 1937 'Miseria y Esplendor de la Traducción', reprinted in book form in 1940, and included in Obras completas, Madrid
- Otter-Barry, L., 1979 'Descent to the Core of the Eddy', M.A. Thesis, Univ. of East Anglia
- Owen, L., 1962 'Some Thoughts on the Training and Examination of Translators', Lebende Sprachen, 7, 3: 84-85; 8, 1: 24-25
- Ozerov, L., 1979 'Are Translators Born?', Babel, 25, 1: 11-12
- Palek, B., 1968 Cross-Reference: A Study from Hyper-Syntax, Prague
- Palmer, R.E., 1969 Hermeneutics, Evanston
- Pan, F.K., 1977 'Towards a Formal Training Program', T.C. Lai, ed., The Art and Profession of Translation: Proceedings of the Asia Foundation Conference on Chinese-English Translation, Hong Kong, pp.38-51
- Peeke, C., 1965 'The Gospel of Mark in Auca', M.L. Larson, ed., Notes on Translation, Santa Ana, California, pp.47-54
- Pergnier, M., 1978 'Language-Meaning and Message-Meaning: Towards a Sociolinguistic Approach to Translation', Gerver/Sinaiko 1978, pp.199-203
- Perkins, C.R.B., 1978 'Towards the More Systematic Teaching of Translation', English Language Teaching Journal, 32, 3: 236-41
- Pester, A.R., 1968 'Translation Courses at Wolverhampton', Meta, 13, 1: 36-38
- Petöfi, J., 1971 Transformationsgrammatiken und eine ko-textuelle Texttheorie, Frankfurt/M.
- Pike, K., 1967 Language in Relation to a Unified Theory of the Structure of Human Behavior, The Hague
- Pilley, A.T., 1962 'The Training, Qualifications and Professional Status of Interpreters', IncLing, 1, 3: 69-70
- Pinchuck, I., 1977 Scientific and Technical Translation, London
- Popovič, A. 1983 'From J. Levý to Communicational Didactics of Literary Translation', paper presented at the AILA Colloquium, Saarbrücken



- Procházka, V., 1942 'Notes on Translating Technique', reprinted in P.L. Garvin, ed. and tr., A Prague School Reader on Aesthetics, Literary Structure and Style. Washington D.C., 1964, pp.93-112
- Rabin, C., 1972 'Cultural Aspects of Bible Translations', Babel, 18, 3: 11-20
- Rado, G., 1975 'A Babel Bibliography: Schools and Training of Translators', Babel, 22, 2: 106
- Readett, A.G., 1958 'The Training of Translators', Aslib Proceedings, 10, 6: 131-46
- Reiser, H., 1978 'On the Development of Text Grammar', Dressler 1978, pp.6-20
- Reiss, K., 1968 'Überlegungen zu einer Theorie der Übersetzungskritik', Linguistica Antverpiensia, II: 369-83
- , 1969 'Textbestimmung und Übersetzungsmethode: Entwurf einer Texttypologie', R Carola, ed., Zeitschrift der Vereinigung der Freunde der Studentenschaft der Universität Heidelberg, 21, 46: 69-75
- , 1971 Möglichkeiten und Grenzen der Übersetzungskritik: Kategorien und Kriterien für eine sachgerechte Beurteilung von Übersetzungen, Munich
- , 1972 'Ist Übersetzen lehrbar?' G. Nickel and A. Raasch, eds., IRAL-Sonderband: Kongressbericht der 4. Jahrestagung der Gesellschaft für Angewandte Linguistik GAL e V, Heidelberg, pp.69-82
- , 1976a Texttyp und Übersetzungsmethode: Der operative Text, Kronberg
- , 1976b 'How to Teach Translation: Problems and Perspectives', TBT, 27, 3: 96-102
- , 1980 'Zeichen oder Anzeichen? Probleme der AS-Textanalyse im Blick auf die Übersetzung', W. Wilss, ed., Semiotik und Übersetzung, Tübingen, pp.63-72
- , 1981 'Understanding a Text from the Translator's Point of View', TBT, 32, 1: 124-34
- Repa, J., 1981 'A Training Program for Court Interpreters', Meta, 26, 4: 394-96
- Revzin, I.I. and V.J. Rosencvejk, 1964 Osnovy obščego i mašinnogo perevoda (Basic Issues of General Translation Theory and of Machine Translation), Moscow
- Reyburn, W.D., 1963 'Translators' Institute in Bobo Dioulasso: A New Approach to the Helping of Translators', TBT, 14, 1: 1-8
- , 1969 'Cultural Equivalence and Non-Equivalence in Translation', TBT, 20: 158-67; 21: 26-35

- Richards, I. A., 1938 Interpretation in Teaching, New York
- Ricoeur, P., 1971 'What is a Text? Explanation and Interpretation', D. M. Rasmussen, tr. and ed., Mythic-Symbolic Language and Philosophical Anthropology: A Constructive Interpretation of the Thought of Paul Ricoeur, The Hague, pp.135-50
- Roberts, R. P., 1981 'The Role of the Practicum in Translator Training Programmes', *Delisle* 1981, pp.193-203
- Roberts, R. P. and J. Blais, 1981 'The Didactics of Translation and Interpretation: An Annotated Bibliography', *Delisle* 1981, pp.265-94
- Robson, C., 1973 Experiment, Design and Statistics in Psychology, Harmondsworth
- Russell, P., 1981 'The Importance of Précis-Writing in a Translator Training Programme', *Delisle* 1981, pp.239-46
- Sager, J. C., 1969 'The Training of Technical Translators', Mitteilungsblatt, 15, 1: 1-4
- , 1983 'Reflections on the Didactic Implications of an Extended Theory of Translation', paper presented at the AILA Colloquium, Saarbrücken
- Sapir, E., 1956 Quoted in Whorf 1956
- Savory, T. H., 1957 The Art of Translation, London
- Schleiermacher, F., 1813 'Methoden des Übersetzens', reprinted in Störrig 1963, pp.38-70
- Schmitt, C., 1966 'The Self-Taught Translator -- From Rank Amateur to Respected Professional', Meta, 11, 4: 123-26
- , 1982 'Translating and Interpreting, Present and Future', IncLing, 21, 3: 96-102
- Schökel, L. A., 1967 'Hermeneutics in the Light of Language and Literature', TBT, 18, 1: 40-48, originally published in 1963
- Schopenhauer, A., 1851 'Über Sprache und Worte', reprinted in Störrig 1963, pp.101-7
- Searle, J. R., 1969 Speech Acts: An Essay in the Philosophy of Language, Cambridge
- Sewell, B., 1983 'Training and State of Linguists', IncLing, 22, 4: 238-39
- Silveira, R., 1954 A Arte de Traduzir, São Paulo
- Smith, A. H., ed., 1958 Aspects of Translation, London
- Smith, E. W., 1945 'A School for Translators', International Review of Missions, 34: 243-52
- Snell-Hornby, M., 1983 'Dimension and Perspective in Literary Translation', paper presented at the AILA Colloquium, Saarbrücken



- Stein, D., 1980 Theoretische Grundlagen der Übersetzungswissenschaft, Tübingen
- Steiner, G., 1966 'To Traduce or Transfigure: On Modern Verse Translation', Encounter, 27: 48-54
- , 1975 After Babel! Aspects of Language and Translation, London
- , 1978 Heidegger, Glasgow
- Stine, P.C., 1972 'Let's Make Our Translations More Interesting', TBT, 23, 2: 202-6
- Störrig, H.J., 1963 Das Problem des Übersetzens, Darmstadt
- Suchman, R., 1962 The Elementary School Training Program in Scientific Inquiry, Report to the U.S. Office of Education, Project Title VII, Project 216
- Suchodolski, P., 1962 'The Quality, Training and Professional Status of the Technical Translator', IncLing, 1, 1: 17-22
- Sun, P. and S. Fung, 1975 Ying-yi-chung: Ying-han fan-i kai-lun (Principles of Translation: English to Chinese), Hong Kong
- Taber, C.R., 1980 'Sociolinguistic Obstacles to Communication Through Translation', Meta, 25, 4: 421-29
- Teuscher, G., 1983 'Translation Teaching and Language Learning: A Canadian Model', paper presented at the AILA Colloquium, Saarbrücken
- TGNL, 1976 'Postgraduate Diploma in Technical and Specialized Translation at the Polytechnic of Central London', TGNL, 1, 3: 2-3
- Thiel, G., 1974a 'Ansätze zu einer Methodologie der Übersetzungsrelevanten Textanalyse', V. Kapp, ed., Übersetzer und Dolmetscher: Theoretische Grundlagen, Ausbildung, Berufspraxis, Heidelberg, pp.174-85
- , 1974b 'Ansätze zu einer textlinguistisch begründeten Typologie deutscher und französischer Texte', W. Wilss and G. Thome, eds., Aspekte der theoretischen, sprachenpaarbezogenen Sprach-Übersetzungswissenschaft, vol.1, Saarbrücken, pp.118-32
- , 1974c 'Methodische Probleme einer Übersetzungsunterrichtlich relevanten Textanalyse', W. Wilss and G. Thome, eds., Aspekte der theoretischen sprachenpaarbezogenen und angewandten Sprach-Übersetzungswissenschaft, vol.2, Heidelberg, pp.64-81
- , 1980 'Vergleichende Textanalyse als Basis für die Entwicklung einer Übersetzungsmethodik, dargestellt anhand der textsorte Resolution', W. Wilss, ed., Semiotik und Übersetzen, Tübingen, pp.87-98
- Tinsley, Jr., R.L., 1977 'Translator Training in the United States', Horguelin 1977, pp.245-49

- Tinsley, Jr., R.L. and S.F. Horn, 1971 'The Role of the University in the training of Translators', American Translator, 3: 10-15
- Tobin, Y., 1983 'The Role of Linguistic and Stylistic Analysis in Translation Theory and Its Implementation in the Teaching of Literary Translation', paper presented at the AILA Colloquium, Saarbrücken
- Toury, G., 1980a In Search of a Theory of Translation, Jerusalem
- 1980b 'The Translator as a Nonconformist-to-be, or: How to Train Translators so as to Violate Translational Norms', S-O. Poulson and W. Wilss, eds., Angewandte Übersetzungswissenschaft, Internationales Übersetzungswissenschaftliches Kolloquium an der Wirtschafts universität Aarhus, Denmark, 19-21 Juni 1980, Aarhus, Denmark, pp.180-94
- , 1983 'The Notion of "Native Translator" in the Teaching of Translation', paper presented at the AILA Colloquium, Saarbrücken
- Truffaut, L., 1968 Grundprobleme der deutsch-französischen Übersetzung, Washington
- Ts'an, H., 1951 'Fo-ching ti ch'uan-i jen-shu ho i-pen pu-shu' ('The Number of Interpreters and Works Translated in the Translation of Buddhist Texts'), Fan-i T'ung-pao (Translation Bulletin), 3, 1: 22-25
- Tytler, A.F., 1790 Essays on the Principles of Translation, London, reprinted 1912
- Unesco, 1957 Scientific and Technical Translating, Paris
- Ure, J., 1964 'Types of Translatability', Babel, 10: 3-11
- Valéry, P., 1946 Monsieur Teste, Paris
- Vázquez-Ayora, G., 1979 'Semiosylistics; Stylistics Plus Interpretation', Babel, 25, 4: 204-6
- Velleman, A., 1952 'L'École d'Interpretes de l'Université de Genève', Friedens-Warte, pp.1-14
- Venberg, R., 1971 'The Problem of a Female Deity in Translation', TBT, 22, 2: 68-70
- Vermeer, H.J., 1978 'Ein Rahmen für eine allgemeine Translations-theorie', Lebende Sprachen, 23: 99-102
- Vinay, J-P., 1966 'Stylistique et transformation', Meta, 11, 1: 3-4
- , 1975 'Regards sur l'évolution des théories de la traduction depuis vingt ans', Meta, 20: 7-27
- Vinay, J-P. and J. Darbelnet, 1958 Stylistique comparée du Français et de l'Anglais: Method de traduction, Paris



- Voegelin, C.F., 1954a 'A Modern Method for Field Work Treatment of Previously Collected Texts', Journal of American Folklore, 67: 15-20
- , 1954b 'Multiple Stage Translation', IJAL, 20: 271-80
- Walmsley, J.B., 1970 'Transformation Theory and Translation', International Review of Applied Linguistics in Language Teaching, 8. 3: 185-99
- Waltz, R., 1944 'Peut-on enseigner a traduire', M.J. Saunier, ed., Bibliothèque de la Faculté Catholique des Lettres de Lyon, vol.3
- Warden, J.G., 1966 'Suggestions for a Course in Oral Translation', IncLing, 5, 3: 70-76
- Warren, T.H., 1895 'The Art of Translation', Quarterly Review, 182 : 324-53
- Weis, E., 1967 'Translation -- A Profession', Babel, 13, 1: 14-22
- Wendland, E.R., 1982 'Receptor Language Style and Bible Translation -- III: Training Translators About Style', TBT, 33, 1: 115-27
- Whorf, B.L., 1956 Language, Thought and Reality: Selected Writings of Benjamin Lee Whorf, ed. by J.B. Carroll, Cambridge, Mass.
- Widdowson, H.G., 1979 Explorations in Applied Linguistics, Oxford
- Willimans, R., 1976 Keywords: A Vocabulary of Culture and Society, Glasgow
- Wilss, W., 1969 'The School of Translating and Interpreting of the University of Saarbrücken', Linguistic Reporter, 2, 4: 1-4
- , 1976 'Perspectives and Limitations of a Didactic Framework for the Teaching of Translation', in R.W. Brislin, ed., Translation: Applications and Research, New York, pp.117-37
- , 1977 'Curricula Planning', Meta, 22, 2: 117-24
- , 1982 The Science of Translation: Problems and Methods, Tübingen, originally published in German in 1977
- Wittgenstein, L., 1958 Philosophical Investigations, G.E.M. Anscombe, tr., Oxford
- Zuber, O., ed., 1980 The Language of Theatre: Problems in the Translation and Transposition of Drama, Oxford
- Zydatiss, W., 1983 'Text Typologies and Translation', IncLing, 22, 4: 212-21

## Appendix 1

A Bibliography of Translation Teaching

The bibliography includes works on the training of translators and interpreters. Unless otherwise stated, each work is written in the language in which its title is listed. Works collected after January 31, 1984, are not recorded.

Abbreviations

|                         |   |
|-------------------------|---|
| <u>ELTJ</u>             | = <u>English Language Teaching Journal</u>                                |
| <u>IRAL</u>             | = <u>International Review of Applied Linguistics in Language Teaching</u> |
| <u>IncLing</u>          | = <u>The Incorporated Linguist</u>  |
| <u>JT</u>               | = <u>Journal des Traducteurs</u>  |
| <u>Mitteilungsblatt</u> | = <u>Mitteilungsblatt für Dolmetscher und Übersetzer</u>                  |
| <u>MLJ</u>              | = <u>Modern Language Journal</u>  |
| <u>TBT</u>              | = <u>The Bible Translator</u>   |
| <u>TGNL</u>             | = <u>Translators' Guild Newsletter</u>                                    |

1944

Waltz, R. 'Peut-on enseigner a traduire', M. J. Saunier, ed.,  
Bibliothèque de la Faculté Catholique des Lettres de Lyon, vol. 3

1945

Smith, E.W. 'A School for Translators', International Review of Missions, 34: 243-52

1948

Rubicek, B. 'Cours pour interprètes et traducteurs à Prague',  
L'Interprète, 3, 5: 11

1950

Fedorov, A.V., K.A. Ganchina and I.V. Karpov. Voprosy teorii i metodiki učebnogo perevoda (Questions in the Theory and Method of Translation Teaching), Moscow

Nida, E.A. 'Training the Translation Helper', TBT, 1, 2: 56-62



1951

- Chu, W.C. 'Chung-ch'ing ta-hsüeh wai-wen-hsi shang nien-tu fan-i hsüeh-ch'eng tsung-chieh' ('A Review of the Translation Course of the Foreign Language Department, Chungking University in the Past Academic Year'), Fan-i t'ung-pao (Translation Bulletin), 3, 2: 37-39

1952

- Herbert, J. Manuel de L'Interprète, 2nd ed., Geneva
- Velleman, A. 'L'École d'Interprètes de l'Université de Genève', Friendens-Warte: 1-14

1954

- Cléry, R. de. 'L'Institut de Langues de l'Université de Georgetown, Washington, D.C.', L'Interprète, 9, 1: 12-14
- Tolstoï, S.S. 'Quelques problèmes fondamentaux de l'enseignement de la traduction', L'Interprète, 9, 4: 10-14; 9, 5: 10-13

1955

- Citroen, I.J. 'Training Technical Translators', Babel, 1, 2: 61-65
- Hoof, H.v. 'L'enseignement pour traducteurs et interprètes à l'étranger: l'École d'Interprètes de l'Université de Genève', Le Linguiste, 1, 1: 5-6
- Stelling-Michaud, S. L'École d'Interprètes de l'Université de Genève, extrait de la Revue Universitaire Suisse, fasc. 2, 1955, 28eme année
- Wendel, L. 'Das Institute of Languages and Linguistics (Georgetown University, Washington)', Mitteilungsblatt, 1, 4: 44-45

1956

- Hoof, H.v. 'L'enseignement pour traducteurs et interprètes à l'étranger -- Sarre: l'Institut d'Interprètes de l'Université de la Sarre', Le Linguiste, 2, 1: 4-5
- 'L'enseignement pour traducteurs et interprètes à l'étranger -- France: Institut des Hautes Études d'Interprétariat (Paris)', Le Linguiste, 2, 1: 9-10
- 'L'enseignement pour traducteurs et interprètes à l'étranger -- Allemagne: Höhere Fachschule für Dolmetscher und Übersetzer der Stadt Köln', Le Linguiste, 2, 2: 4-5
- 'L'enseignement pour traducteurs et interprètes à l'étranger -- Autriche: Institut für Dolmetschausbildung (Vienne)', Le Linguiste, 2, 5: 3-4
- 'L'enseignement pour traducteurs et interprètes -- Belgique: École Supérieure d'Interprètes pour Jeunes Filles (M. Haps)', Le Linguiste, 2, 6: 10-11

1956

Rozan, J. F. La prise de notes en interprétation consecutive, Geneva

1957

Daviault, P. 'L'enseignement de la traduction à Ottawa', JT, 2, 4: 152-53

Dufau-Labeyrie, F. 'En enseignant la traduction', JT, 2, 4: 154-55

Hoof, H.v. 'L'enseignement pour traducteurs et interprètes', Le Linguiste, 3, 3: 7-12

----- 'L'enseignement pour traducteurs et interprètes à l'étranger --  
Italie: Istituto di Lingne Moderne, Università degli Studi di  
Trieste', Le Linguiste, 3, 4: 9-10

Journal des Traducteurs. 'L'Institut de Traduction, Inc. affilié à  
l'Université de Montréal', JT, 2, 1: 32-35

Paneth, E. 'An Investigation into Conference Interpreting -- with  
Special Reference to the Training of Interpreters', M.A. thesis,  
School of Education, Univ. of London

Unesco. Scientific and Technical Translating and Other Aspects of  
the Language Problem, Paris

Vinay, J-P. 'Peut-on enseigner la traduction?', JT, 2, 4: 141-48

----- 'L'enseignement de la traduction à Montréal', JT, 2, 4: 148-51,  
155-56

1958

Geers, G.J. 'Het examen tolk-vertaler Spaans', Van Taal tot Taal,  
2, 1/2: 13-14

Glemet, R. 'L'université et l'interprète', Bastion de Genève, 1

----- 'Enseigner l'interprétation de conference', A.G. Smith, ed.  
Aspects of Translation, London

Hanna, B.T. 'The Training of Conference Interpreters', Meta, 3, 1:  
12-17

Hoof, H.v. 'L'enseignement pour traducteurs et interprètes à l'étranger  
-- Canada: Université d'Ottawa', Le Linguiste, 4, 5: 13-14

----- 'L'enseignement pour traducteurs et interprètes à l'étranger --  
Canada: Université de Montréal, Institut de Traduction, McGill  
University', Le Linguiste, 4, 6: 9-11

Huitenga, T. 'Het examen tolk-vertaler voor de Engelse taal',  
Van Taal tot Taal, 2, 1/2: 4-7

Jobst, F. 'Von der Lehrübersetzung', Muttersprache, 68, 10: 292-98

Kade, O. 'Die Dolmetscher ausbildung in der Sowjetunion', Fremd-  
sprachen, 2, 1: 1-3



1958

- Lane, A. 'Diplom-Dolmetscher, Diplom-Übersetzer', Blätter für Berufskunde, Bielefeld, vol. 3, p. 24
- Michelet, C. 'La formation du traducteur', Babel, 4, 3: 166-68
- Minyar-Beloruchev, R. K., Methodology for Teaching Aural Translation, in Russian, Moscow
- Paneth, E. 'The Interpreter's Task and Training', Universities Quarterly, 13, 1
- Potthoff, H. 'Ausbildung von Fachübersetzern und Terminologie-Problem im Vordergrund', Babel, 4, 3: 153-54
- Readett, A. G. 'The Training of Translators', Aslib Proceedings, 10, 6: 131-46
- Thomik, R. 'Initiatives du Service linguistique de la Haute Autorité de la CECA (Formation de traducteurs spécialisés)', Babel, 4, 3: 171-72
- Vandenrath, J. 'L'enseignement pour traducteurs et interprètes à l'étranger -- Conférences de documentation pour interprètes et traducteurs à Nice', Le Linguiste, 4, 3: 10-11
- Wittmann, A. 'Ausbildungswege für technische Übersetzer', VDI-Nachrichten, 25 (6 Dez., 1958)

1959

- Branko, V. 'Echanges de traducteurs', delivered in Congrès FIT de Bad Godesberg
- Citroen, I. J. 'The Translation of Texts Dealing with Applied Science', Babel, 5, 1: 30-33
- Genest, J. 'Vers l'art de comprendre et d'exprimer', Collège et Famille, 16, 5: 211-22
- Goodman, N. 'On a Pseudo-test of Translation', Philosophical Studies, 3, 6: 81-82
- Horn, P. L. 'The Methodology of a College Course in Interpreting', MLJ, 59, 1/2: 25-28
- Ilg, G. 'L'enseignement de l'interprétation à l'École d'Interprètes de l'Université de Genève', L'Interprète, special issue, Geneva
- Jumpelt, R. W. 'Quality in Scientific and Technical Translation', Babel, 5, 2: 107-9
- 'Symposium on Scientific and Technical Translating', Babel, 5, 3: 154-60
- Mignard-Béloroutchev, R. K. Methodika Obučeniya Perevodu na Sluh (The Method of Teaching Interpreting), Moscow

Tonndorf, R. 'Der Weg zum Fachübersetzer', Mitteilungsblatt, 5, 5/6: 6  
1960

Dunlop, D.M. 'The Work of Translation at Toledo', Babel, 6, 2: 55-59

Grégoire, J. 'Institut de Traduction -- Historique', JT, 5, 1: 11-12;  
5, 2: 51-52; 5, 3: 83-86

Hoof, H.v. 'A propos d'une nouvelle École d'Interprètes en Belgique',  
Le Linguiste, 6, 5/6: 19

Huitenga, T. 'Een Nederlandse school voor tolk-vertalers', Van Taal  
tot Taal, 4, 4: 46-48

Isoré, P. 'Regards sur la formation du traducteur', Bastion de Genève,  
5: 68-74

Kalveram, C. 'Gedanken zur Ausbildung unserer Übersetzer und  
Dolmetscher', Fremdsprachen, 5, 1: 9-10

Poliquin, J-M. 'Une école de journalisme et de traduction', JT, 5, 2:  
39-44

#### 1961

E.C. 'L'enseignement de l'interprétation en URSS', Babel, 7, 1: 35-36

Hoof, H.v. 'L'enseignement pour traducteurs et interprètes à  
l'étranger -- États-Unis: Institute of Languages and Linguistics,  
Georgetown University, Washington', Le Linguiste, 7, 1: 10-12

----- 'À propos d'une expérience de retraduction', Le Linguiste,  
7, 2/3: 16-19

Meynieux, A. 'La traduction et l'université dans le monde', Babel,  
7, 1: 31-33; 7, 3: 127-28

Stelling-Michaud, S. 'La formation du traducteur et de l'interprète  
et les enseignements de l'école', L'Interprète, 16, 4: 2-6

#### 1962

Babel. La traduction et l'université: numéro spécial, 8, 3

Balbir, J.K. 'La traduction et l'université: Inde', Babel, 8, 3: 115

Borgers, O. 'Le problème de la formation d'interprètes et des  
traducteurs internationaux en Belgique', Education, 72: 93-101;  
73: 41-44

Braguinski, I.S. and N.A. Khalfin. 'Traduction des littératures des  
peuples orientaux en Union Soviétique', Babel, 8, 3: 117-20

Cohen, M. 'Confidence d'un linguiste', Babel, 8, 3: 123-24

Coninck, R. d. 'L'enseignement pour traducteurs et interprètes en  
Belgique', Traduire, 35: 15-22



1962

- Cunningham, D.S. 'La traduction et l'université: États-Unis d'Amerique (USA)', in English, Babel, 8, 3: 106-11
- Faure, E. 'La traduction et l'université', Babel, 8, 3: 121
- Gak, V.G. and J.I. L'Vin. Kurs Perevoda Francuzskij Jazyk. Obščestvenno-Političeskaja Leksika (A translation course in French with special reference to political texts), Moscow
- Hoof, H.v. Théorie et pratique de l'interprétation, avec application particulière à l'anglais et au français, München
- Jungfermann, E. 'Die Mission der Sprachschulen in unserer Zeit', Mitteilungsblatt, 8, 5: 2-3
- Kourganoff, V. 'Les barrières linguistiques et instituts de linguistes scientifiques', Babel, 8, 3: 111-14
- Leyris, P. 'Quelques mots sur la traduction littéraire considérée tantôt comme une fin en soi, tantôt comme un instrument pédagogique', Babel, 8, 3: 121-22
- Le Linguist. 'Le 20e anniversaire de l'École d'Interprètes de Genève', Le Linguist, 8, 1: 11
- Meynieux, A. 'La traduction et l'université: Introduction', Babel, 8, 3: 103-4
- 'La traduction et l'université: Conclusion', Babel, 8, 3: 161-63
- Owen, L. 'Some Thoughts on the Training and Examination of Translators', Lebende Sprachen, 7, 3: 84-85; 8, 1: 24-25
- Paneth, E. 'The Interpreter's Task and Training', IncLing, 1, 4: 102 ff
- Pilley, A.T. 'The Training, Qualifications and Professional Status of Interpreters', IncLing, 1, 3: 69-70
- Pucelle, J. et al. 'La traduction et l'université: Enquête', Babel, 8, 3: 125-60
- Suchodolski, P. 'The Quality, Training and Professional Status of the Technical Translator', IncLing, 1, 1: 17-22
- Tremblay, Y. 'La formation du traducteur', Bulletin de l'ATIO, 1, 2
- Weis, E. 'La traduction et l'université: Allemagne', Babel, 8, 3: 105
- Wojtasiewicz, O. 'La traduction et l'université: Pologne', in English, Babel, 8, 3: 116

1963

- Alitan, A. Fremdsprachenunterricht in der UdSSR Schriftenreihe zur Übersetzungswissenschaft und Auslandskunde, BDÜ, Landesverband Nordrhein-Westfalen

1963

- Beinert, B. 'Über die Ausbildung der Übersetzer und Dolmetscher', Cary/Jumpelt 1963, pp.369-76
- Buchanan, D. 'Communication de M. Donald Buchanan', JT, 8, 4: 141-44
- Burke, R.D. 'Some Unique Problems in the Development of Qualified Translators of Scientific Russian', Cary/Jumpelt 1963, pp.377-82
- Cary, E. and R.W. Jumpelt, eds. Quality in Translation: Proceedings of the IIIrd Congress of the International Federation of Translators (FIT), Bad Godesberg, 1959, New York
- Darbelnet, J. 'Sur la formation du traducteur', JT, 8, 4: 134-35
- Frerk, C.W. 'Training Translators', Cary/Jumpelt 1963, pp.363-68
- Gregoire, J. 'Importance des cours du soir', JT, 8, 4: 132-33
- Jumpelt, R.W. 'Methodological Approaches to Science Translation', Cary/Jumpelt 1963, pp.267-81
- Neubert, A. and O. Kade. 'Zu einigen Problemen der Ausbildung von Dolmetschern und Übersetzern an der Karl-Marx Universität', Lehre, Forschung, Leipzig, p.308
- Reyburn, W.D. 'Translators' Institute in Bobo Dioulasso: A New Approach to the Helping of Translators', TBT, 14, 1: 1-8
- Swellengrebel, J.L. 'Translator's Institute in the Philippines', TBT, 14, 4: 147-57
- Thomik, R. 'Die Vorbereitung von Übersetzerpraktikanten', Cary/Jumpelt 1963, pp.385-86
- Vinay, J.P. 'La formation du traducteur: questionnaire préliminaire', JT, 8, 4: 129-31

1964

- Alitan, A. 'Fremdsprachenunterricht in der UdSSR', Le Linguiste, 10, 4/5: 5-7
- Bertrand, L. 'A Proposed Translators and Interpreters School at New York University', JT, 9, 4: 131-34
- Bradnock, W.J. 'Translator's Institute at Yarina Cocha', TBT, 15, 4: 194-96
- C.B.T.I., ed. Journées internationales de la traduction à Liège, Mai
- Frerk, C.W. 'Translator Training', paper delivered in Journées Internationales de la traduction à Liège
- Goymann, F.W. 'Um die Ausbildung der Fachübersetzer', Lebende Sprachen, 9, 4/5: 129-30



1964

- Halliday, M.A.K., A. McIntosh, and P.D. Stevens. The Linguistic Science and Language Teaching, London (Section 7, Chapter 5, contains discussions on translation teaching)
- Hoof, H.v. 'Quelques remarques sur l'enseignement pour traducteurs et interprètes en Belgique', Babel, 10, 2: 52-54
- Horn, S. A Visit to Eight European Schools for Interpretation and Translation in June/July, 1964, Washington, D.C.
- Keiser, W. 'Tendances recentes dans la formation d'interprètes de conference', L'Interprète, 2
- Lerenz, K.L., D. Richartz, and U. Marten. 'Von der Praxis Lernen - für die Praxis Lernen', Fremdsprachen, 9, 4: 261
- Morawitz, C.d. and W. Keiser. 'Projet de rapport du conseil a l'assemblee sur les écoles d'interprétation', A.I.I.C, doc. DA/11/05, Geneva
- Sager, J.C. 'The Formation of Translators and Interpreters', Aslib Technical Translator's Bulletin, 2: 93-104
- Schorp, A. 'Réflexions sur la formation des traducteurs scientifiques et techniques', paper delivered in the seminar 'Que fait le traducteur pour s'aider dans son travail', Liège, May
- 'La formation des traducteurs techniques: Proposition pour une solution constructive', Traduire, 41: 4-13
- Van Taal tot Taal. 'Opleiding tot tolvertaler aan de Universiteit van Amsterdam', Van Taal tot Taal, 8, 4: 37-38
- Villard, J.J. 'Que doit savoir un traducteur: tout...et le reste!', Traduire, 39/40: 48-49

1965

- Arrow, N. 'A Home-Grown Translator', ATA Notes, March
- Beekman, J. 'Translation Consultation', M.L. Larson, ed., Notes on Translation, Santa Ana, California, pp.55-82
- Dandekar, M.S. 'Need for Training in Translation', Indian Scientific Translators' Association Bulletin, 1, 3: 19-23
- Friederich, W. 'Ist Übersetzen lehrbar?', Lebende Sprachen, 10, 4/5: 97-100
- Gachechiladze, G.R. 'Training Translators at the University', Babel, 11, 4: 154-55
- Haeseryn, R. 'Formation des traducteurs et interprètes dans les instituts spécialisés en Belgique', Mitteilungsblatt, 11, 5: 10-11
- Hanna, B.T. 'Les écoles de traduction', JT, 10, 2: 51-59

1965

Hansen K.H. 'Eine Schule für literarische und dichterische Übersetzung'  
Der Übersetzer, 2, 2: 3

Hiller, G.H. 'Der Dolmetscher und Übersetzer in der Vorbereitungszeit im Beruf Mitt.zum IV, Allgemeinen Deutschen Dolmetscher und Übersetzer Kongress, Wiesbaden, Mai 1965', Mitteilungsblatt, 11, 5: 5-8

Horn, S.F. 'Georgetown University's Contributions in the Field of Translation and Interpretation', ATA Notes, March

Ivens, H. 'Die Bedeutung einer zeitgemässen Allgemeinbildung für Dolmetscher und Übersetzer', Fremdsprachen, 10, 3: 161-62

Kade, O. 'Perspektiven der Dolmetscher ausbildung an der Karl-Marx-Universität Leipzig', Fremdsprachen, 10, 1: 1-5, 24-25

Lotter, H. 'Der Dolmetscher und Übersetzer in der theoretisch-wissenschaftlichen Ausbildung an Instituten und Fachschulen', Mitteilungsblatt, 11, 4: 3-4; 11, 5: 2-5

Pfloeschner, F. 'Des tests d'aptitude a l'interprétation', L'Interprète, 20: 5

----- 'Jean dit qu'il aime Hélène. Réflexions critiques sur la pédagogie de l'interprétation de conférence', L'Interprète, 20, 4: 7-11

Tall-Leibrich, G. 'Synthèse des débats, colloque sur l'enseignement de l'interprétation, Paris, les 18 et 19 décembre 1965', AIIC 1979, pp.55-76

Widnäs, M. 'L'école des traducteurs en Finlande', Babel, 11: 61-64

1966

The Author. Focus on Translation: Special Issue, 77, 2

The Bible Translator. 'International Workshop, Echo Lake, May 1966', TBT, 17, 4: 153-58

Bullock, M. 'How I became a Translator', The Author, 77, 2: 18-22

Citroen, I.J. 'Targets in Translator Training', Meta, 11. 4: 139-44

----- 'The Myth of Two Professions', Babel, 12, 4: 181-88

Darbelnet, J. 'Réflexions sur la formation général du traducteur', Meta, 11, 4: 155-60

Davie, D. 'Pioneering at Essex', The Author, 77, 2: 28-30

Dubeau, G. 'Le projet d'examen', Bulletin de l'ATIO, 5, 20: 23-24, 32

Fraisie, P. 'La durée de la traduction -- thème et version -- de mots isolés', Bulletin de psychologie, 19, 247: 593-602

Horguelin, P.A. 'L'enseignement de la traduction à Montréal', Meta, 11, 4: 145-46



1966

Horn, S.F. 'Training in USA: A College Curriculum for the Training of Translators and Interpreters in the USA', Meta, 11, 4: 147-54

Kaiser, W. 'Le premier colloque international sur l'enseignement de l'interprétation; ses principes et ses méthodes', L'Interprète, 21, 2: 8-12

Meta. La formation du traducteur numéro spécial, 11, 4

Meyer-Clason, C. 'Aus der Schule des Übersetzens', Der Übersetzer, 3, 10: 1-2; 3, 11: 1-2; 3, 12: 1-2; 4, 1: 1-3

Moravitz, C.d. 'Sur l'enseignement de l'interprétation de conférence', Babel, 12, 3: 134-39

Schmit, C. 'The Self-Taught Translator -- from Rank Amateur to Respected Professional', Meta, 11, 4: 123-26

Spilka, I. 'La traduction à vue, instrument de formation', Meta, 11, 2: 43-45

Stevenson, R.C. 'Translators' Institute at Limuru, Kenya', TBT, 17, 2: 88-90

Warden, J.G. 'Suggestion for a Course in Oral Translation', IncLing, 5, 3: 70-76

1967

Arcaïni, E. 'Il problema del tradurre', Principi di Linguistica Applicata, Bologna

Bernier, N. 'Table ronde sur la formation du traducteur', Meta, 12, 1: 29-31

Citroen, I.J. ed. Ten Years of Translation: Proceedings of the Fourth Congress of the International Federation of Translators held at Dubrovnik, 1963, Oxford

Dalitz, G. '10 Jahre Dolmetscher - Institut der Karl-Marx Universität Leipzig', Fremdsprachen, 12, 1: 3-8

Deknop-Kornelis, E. 'La licence en traduction ou en interprétation: son intérêt. Ses débouchés', Bulletin Trim. de la Fédération des Femmes Diplômées des Universités, 17-23

Dubuc, R. 'L'apprentissage la traduction à l'ère des méthodes actives', Translation, 6: 65-67

Fosty, V. 'Quelques réflexions sur les études de traducteur-interprète', Le langage et l'homme, 3: 43-45

Frerk, C.W. 'Report of the Committee of Translation Training', Citroen 1967, pp.185-94

1967

- Friederich, W. 'Zehn Thesen zum Sprachenlernen und Übersetzen', Praxis des Neusprachlichen Unterrichts, 14: 44-49
- Gicquel, B. 'Technique et stylistique de la traduction allemand-français', Idioma, 4, 5: 204-7; 5, 2: 60-62; 5, 3: 115-19; 5, 4: 162-66
- Gravier, M. 'Peut-on former des traducteurs techniques?', Babel, 13, 2: 73-76
- Intertext. Berufsbilder für Sprachmittler mit Hochschulstudium, Leipzig
- L.T. 'Rencontre école d'interprètes -- Anciens élèves. Débat sur le thème "Formation et profession"', L'Interprète, 22, 3: 4-8
- Weis, E. 'Translation -- A Profession', Babel 13, 1: 14-22
- Whiting, C. 'Experimental Use of Machines in the Training of Interpreters', IRAL, 5: 141-44

1968

- Alatis, J.E., ed. Contrastive Linguistics and its Pedagogical Implications (19th Annual Round Table), Monograph Series on Languages and Linguistics 21, Washington D.C.
- Bausch, K.R. 'Neue Prüfungsordnung am Dolmetscher - Institut de Universität des Saarlandes', Mitteilungsblatt, 14, 4: 3-4
- 'Licence en traduction an der Universität von Montréal', Mitteilungsblatt, 14, 6: 4-5
- Brooks, F.G. 'Wie wird man literarischer Übersetzer?' Der Übersetzer, 5, 1: 3-4
- Diddens-Wischmeyer, J.G. 'Eerste universitaire vertalers (Amsterdam) studeerden af', Van Taal tot Taal, 12, 4: 42-43
- Gravier, M. 'L'époque des écoles de pilotage', Traduire, 55: 31-33
- Grypdonck, M. 'Provinciaal Hoger Instituut voor vertalers en Tolken te Gent', Wetenschappelijke Tijdingen, 22: 367-68
- Haensch, G. 'Bemerkungen zur Übersetzungstechnik Französisch-Deutsch', Idioma, 5, 1: 13-15; 5, 2: 60-62; 5, 6: 228-31
- Horn, S.F. 'Survey of Academic Courses and Programs for the Training of Translators', American Translator, 2, 1: 10-12; 2, 2: 4
- Insdoc. Training Course in Scientific Translation - Prospectus and Syllabus 1968, New Delhi
- Pester, A.R. 'Translation Courses at Wolverhampton (England)', Meta, 13, 1: 36-38
- Pfloeschner, F. 'Stephen Horn: Report on my Visit to 16 European Schools for Interpreters', L'Interprète, 23, 2: 2-6



1968

Soeur, M-N. 'Réflexion sur une expérience de traduction occasionnelle', Meta, 13, 3: 116-23

Swossil, L. 'Die Ausbildung zum akademischen Dolmetscher in Österreich', Mitteilungsblatt, 14, 5: 5-6; 14, 6: 1-4

1969

A.I.T. 'P.V. de la 23e. A.G. de l'A.I.T. Genève 12.4.1969', L'Interprète, 24, 3: 3-11

Avenirs -- Les Langues Vivantes. 'La formation des interprètes et des traducteurs', Avenirs -- Les Langues Vivantes, 209/210: 145-55

The Bible Society. 'Summary of 1968 Translator's Institutes', TBT, 20, 1: 84-87

Coveney, J. 'The Bath University Postgraduate Diploma in Language Studies', IncLing, 8, 4: 88-90

Diddens-Wischmeyer, J.G. 'Diploma - uitreiking I.V.T. - Amsterdam', Van Taal tot Taal, 13, 2: 20; 13, 3: 42

----- 'Instituut voor de Opleiding tot Vertaler en Tolk (Amsterdam)', Van Taal tot Taal, 13, 2: 20-21

Finlay, I.F. Careers in Languages, London (Chapters 3 and 4)

Frank, T. 'The Place of Translation in the Teaching of English as a Foreign Language', Delivered in the 2nd International Congress of Applied Linguistics, Cambridge, September

Gerbert, M. 'Neue Aspekte in der Ausbildung von Fachübersetzern', Fremdsprachen, 14, 2: 91-94

Goin, F. 'Mouvement de réformes à l'École d'Interprètes (de Genève)' 24, 1: 6-7

Haensch, G. 'Bemerkungen zur Übersetzungstechnik Deutsch-Französisch und Französisch-Deutsch', Idioma, 6, 2: 67-70; 6, 3: 127-29

Hendrickx, P.V. 'Enseignement de l'Interprétation simultanée', Babel, 15, 4: 216-20

Joyal, B. 'Initiation à la traduction par la révision', Meta, 14, 2: 98-100

Keiser, W. 'A Syllabus for Advanced Translation Courses', L'Interprète, 24, 2: 2-6

Loewen, J.A. 'The Training of National Translators in South America - I', TBT, 20, 4: 131-42

Mary, A. and K. Gorter. 'Entretiens avec le professeur N. Hugede, nouvel administrateur et l'École d'Interprètes', L'Interprète, 4: 2-8

Metha, S.N. 'Training of Translators in Scientific and Technical Translation for Research Libraries in India', Babel, 15, 1: 17-21

1969

Neubert, A. 'The Training of Interpreters and Translators as a Field of Applied Linguistics', paper delivered at the 2nd International Congress of Applied Linguistics, Cambridge

----- 'Die Hauptaufgaben der Sektion "Theoretische und Angewandte Sprachwissenschaft" an der Karl-Marx-Universität, Leipzig', Fremdsprachen, 14, 12: 81-90

N.G.V. 'Ook in Gent een school voor vertalers en tolken', Van Taal tot Taal, 13, 1: 5-7

Penninckx, W. 'Werkgelegenheid en opleiding voor vertalers', Le Linguiste, 15, 2/3: 1-4

Pfeifer, J. 'Ein neues Glied im System der Ausbildung von Sprachmittlern', Fremdsprachen, 14, 1: 6-8

Reyburn, W.D. 'The Task and Training of Translations Consultants', TBT, 20, 4: 168-76

Sager, J.C. 'The Training of Technical Translators', Mitteilungsblatt, 15, 1: 1-4

Seleskovitch, D. 'La réforme de l'École Supérieure de Traducteurs et d'Interprètes de l'Université de Paris', L'Interprète, 24, 2: 7-9

Thiel, G. 'Problem der Muttersprache im Rahmen der Ausbildung an den akademischen Dolmetscher-Instituten', Revue de Phonétique Appliquée, 10: 31-34

Wilss, W. 'Die Ausbildung von Diplom-Übersetzern und Diplom-Dolmetschern', Lebende Sprachen, 14, 1: 1-6

----- 'The School of Translating and Interpreting of the University of Saarbrücken', Linguistic Reporter, 2, 4: 1-4

1970

Abbe, D.v. 'The Logic of Teaching Translation', IncLing, 9, 2: 39-40

Bäse, H-J. Begegnung Zwischen Praxis and Lehre -- Die Ausbildung zum Übersetzer und Dolmetscher, Wiesbaden

Bovy, F. 'Organisation d'un post-graduat européen double d'un séminaire européen sur la traduction', Bäse 1970, pp.73-78

Callens, J. 'Grammaire transformationnelle et méthodologie de la traduction', Le langage et l'homme, 4, 12: 37-39

Citroen, I.J. 'Het Instituut voor de Opleiding tot Vertaler en Tolk aan de Universiteit van Amsterdam', Van Taal tot Taal, 14, 4: 45-53

Gémar, J-C. 'La traduction juridique et son enseignement: aspects théoriques et pratiques', Meta, 24, 1: 35-53



1970

- Keiser, W. 'Les écoles d'interprétation et de traduction: repondent-elles a ce que la profession et les employeurs en attendent? Réflexions a la suite d'un colloque', L'Interprète, 4, partly reprinted in AIIC 1979
- Lane, A. 'Möglichkeiten Grenzen fachsprachlicher Ausbildung', Bâse 1970, pp.49-54
- Loewen, J.A. 'The Training of National Translators in South America - II', TBT, 21, 1: 10-20
- Merten, N. 'Die Anforderungen an die Ausbildung der konferenzdolmetscher', Bâse 1970, pp.19-22
- Neubert, A. 'Semiotic Aspect of the Training of Interpreters and Translators', Linguistische Arbeitsberichte, 2
- Paepcke, F. 'Grundsätze zur wissenschaftlichen Ausbildung von Diplom-Übersetzern und Diplom-Dolmetschern', Mitteilungsblatt, 16, 1: 11-12
- Peitgen, G. 'Die Ausbildung zum Übersetzer und Dolmetscher', Mitteilungsblatt, 16, 7-8: 1; 17, 1: 5-6; 17, 2: 4-6
- Poisson, G. 'Séances d'étude'. L'Antenne, 1, 2
- Pranger-Frank, M. 'De Bibliotheek van het Instituut voor Opleiding tot Vertaler en Tolk', Van Taal tot Taal, 14, 2: 19-20
- Reyburn, W.D. 'Translations Report: 1969', TBT, 21, 2: 60-64
- Roos, N. 'Symposium in Wiesbaden: Die Ausbildung zum Übersetzer und Dolmetscher, 1 en 2 okt 1970', Informations Terminologiques, 12: 4-6
- Tinsley, R.S. 'The Role of the University in the Training of Translators: Introductory Remarks of a Panel Discussion at the 1970 A.T.A. Meeting', mimeo
- Walmsley, J.B. 'Transformation Theory and Translation', International Journal of American Linguists, 8: 185-99
- Weijden, C.J.M.v.d. 'Ervaringen met stagiaires', Van Taal tot Taal, 14, 1: 2-5
- Zimnyaya, I.A. and G.V. Chernov. Problems of the Theory and Methods of Teaching Translation, in Russian, abstracts of conference papers, mimeo, Moscow

1971

- Babut, J-M. 'Impressions of a Translator's Seminar, Yaoundé, Cameroun, August 1970'. TBT, 22, 2: 75-77
- The Bible Society. 'Translator's Training Programmes in 1971', TBT, 22, 2: 93

1971

The Bible Translator. 'Translations - 1970, A Review of the Year',  
TBT, 22, 2: 61-64

Bovy, F. 'Le Symposium de Wiesbaden. Organisation d'un Post-graduate européen double d'un séminaire européen sur la traduction',  
Babel, 17,1: 32-35

Coveney, J. 'Training Translators for International Organizations',  
ASLIB Technical Translation Bulletin, 17, 1

----- 'Schools of Modern Languages: The Bath University Post-graduate Diploma in Language Studies', Babel, 17, 2: 21-25

Darbelnet, J. 'Licence en traduction à Laval', L'Antenne, 2, 9: 10

Egeter van Kuyk, R. 'Colegio de Traductores Públicos Nacionales',  
Van Taal tot Taal, 15, 1: 9

Goffin, R. 'Pour une formation universitaire sui generis du traducteur',  
Meta, 16, 1/2: 57-68

Grenier, D. 'La traduction à l'Université McGill', L'Antenne, 2, 7

Johnson, A. 'The Training of Translators', J.B. Skyes, ed., Technical Translators Manual, London, pp.22-29

Ladmiral, J-R. 'Pour la traduction dans l'enseignement des langues: "version" moderne des Humanités', K-R. Bausch and F-R. Weller, eds. Übersetzen und Fremdsprachenunterricht, Frankfurt, pp.217-32

Lieder, U. 'A Survey of Translators and Interpreters Institutes', unpublished paper, Dept. of German Studies, Stanford Univ.

Lohnes, W. Translators and Interpreters Program: Report of activities during the summer quarter, 1971, unpublished paper, Dept. of German Studies, Stanford Univ.

MacShane, F. 'The Teaching of Translation', The World of Translation, New York

Müller, P. 'Translator's Seminar in Savannakhet, Laos', TBT, 22, 2: 94-96

Newmark, P. 'Teaching Italian Translation: Including Some Thoughts on Translation', IncLing, 10, 2: 47-51

Pollock, R.W.W. 'Interpreting in a University Modern Language Course', Modern Languages, 52: 34-36

Reffet, M. 'La traduction: propositions de mise en place pédagogique', Les langues modernes, 5/6: 37-44

Tinsley, R.C. Jr., and S.F. Horn. 'The Role of the University in the Training of Translators', American Translator, 3:10-15.



1971

Weis, E. 'Le Symposium de Wiesbaden "Lehre und Praxis" - Résumé des discussions', Babel, 17, 1: 36-40

Zfasman, R. 'Fremdsprachenunterricht in der UdSSR', Mitteilungsblatt, 17, 2: 7

1972

Fry, E.M. 'Training Nationals as Bible Translators', TBT, 23, 4: 430-35

Hendrickx, P.V. 'Language Teaching and Teaching Translation', Babel, 18, 1: 14-20

Ladmiral, J-R. 'La traduction dans l'institution pédagogique', Langages, 28: 8-39

Moskowitz, D. 'Enseignement de la traduction à l'ÉSIT', Langages, 28: 110-17

Université Laurentienne Sudbury. 'École de traduction et d'interprétation', Babel, 18, 1: 34

1973

Bovy, F. Conclusions d'ordre pédagogique et méthodologique de la journée du 17 mars 1972 ayant réuni les Instituts Belges de Traduction, mimeo

Hoof, H.v., ed. International Bibliography of Translation, München, (Part 3: Teaching in Translation)

Howder, M.L. and W.B. Cramer. 'Academic Training of Translators: A Debatable Issue', Federal Linguist, 5, 1/2: 2-17

Lebel, J-G. 'Le laboratoire de langues de l'Ecole d'Interprètes Internationaux', Dix Années de Linguistique Théoretique et Appliquée, Mons, pp.71-74

Lithow, D. 'Strengths and Weaknesses of an Untrained Translator', TBT, 24, 2: 201-7

Namy, C. 'La réforme de l'Ecole d'Interprètes de Genève', L'Interprète, 28, 2/3: 4-8, 16-17

Reyburn, W.D. 'Translations: 1969-1972', TBT, 24, 2: 216-20

Schumacher, N. 'Analyse du Processus de la Traduction: Conséquences Méthodologiques', Meta, 18, 3: 308-74

Taege-Henen, M.d. 'L'École d'interprètes internationaux a dix ans', Dix années de linguistique théorique et appliquée, Mons, pp.9-14

Wilss, W. 'Die Funktion der Übersetzung im Fremdsprachenunterricht', Neusprachliche Mitteilungen, 26: 16-24

1973

Wilss, W. 'Des Studium des Übersetzens und Dolmetschens', Deutsch Universitätzeitung, 18: 162-65

Wuilmart-Riva, N. 'Un cours programme et televise pour l'apprentissage de la technique de prise de notes', Dix années de linguistique théorique et appliquée, Mons, pp.123-28

1974

Arjona, E. Report on Curriculum Modifications for the Department of Translation and Interpretation, unpublished document, Monterey

Beyer, G. 'Ausbildung zum naturwissenschaftlich-technischen Fachübersetzer: Entwicklung eines praxisnahen Ausbildungsgangs', Lebende Sprachen, 19, 5: 130-35

Caillé, P-F. 'Translators and Translation: 1974 Survey', Babel, 20, 3: 130-41 (section III: Translators Training)

Kapp, V., ed. Übersetzer und Dolmetscher. Theoretische Grundlagen, Ausbildung, Berufspraxis, Heidelberg

----- 'Probleme von Theorie und Praxis in der Ausbildung zum Übersetzer und Dolmetscher', Kapp 1974, pp.7-13

Westman, D.R. 'Traditional Programs in Translating and Interpreting', Selected Essays from A.T.A. Summer Workshops, New York, pp.73-74

Willett, R. 'Die Ausbildung zum Konferenzdolmetscher', Kapp 1974, pp.87-109

Wilss, W. 'Die Bedeutung des Übersetzens und Dolmetschens in der Gegenwart', Kapp 1974, pp.13-25

1975

American Translators Association. Guidelines for College and University Programs in Translator Training, New York

Cerrens, L. 'Enseigner la consécutive, la fin justifie-t-elle les moyens?', L'Interprète, 30, 2/3: 2-3

Coveney, J. 'Training Linguists for Europe and UNO', Times Educational Supplement, 31 Oct. 1975: 40

Dandekar, M.S. 'Technical Translation and the Role of Language Teachers', Journal of the Indian Scientific Translators' Association, 3, 1/2: 24-26

Friesen, A. 'Why Teach Translation and How?', M.S. Batts, ed. Translation and Interpretation: The Multi-Cultural Context. A Symposium, Carleton University (April 18-19, 1975), Vancouver, pp.111-16



1975

- Gold, D.L. 'Planning a School for Translators and Interpreters', Babel, 21, 3: 107-8
- Hendrickx, P.V. 'Should We Teach Translation?', Babel, 21, 3: 101-6
- Horguelin, P.A. 'Table ronde sur l'enseignement de la traduction', Meta, 20, 1: 42-57
- Horn, P.L. 'The Methodology of a College Course in Interpreting', MLJ, 59, 1/2: 25-28
- Kade, O. 'Übersetzungstheorie und wissenschaftliche Grundlagen der Ausbildung von sprachmittlern', Fremdsprachen, 19, 4: 250-56
- Kaiser, H. 'The Faithful Translator: Some Hints on the Teaching of Translation Technique', S.M. Kahn and M. Raetz, eds., Interculture, Wien-Stuttgart, pp.103-11
- Lederer, M. 'Colloque sur les examens d'entrée aux Écoles d'Interprètes, Paris, 19-20 octobre 1974', Bulletin de l'AIIC, 3, 2, extract reprinted in AIIC 1979.
- Lefevere, A. Translating Poetry: Seven Strategies and a Blueprint, Assen, The Netherlands (section 3.3 on translation teaching)
- Pfloeschner, F. 'Des tests d'aptitude a l'interprétation', L'Interprète, 2: 5
- Rado, G.G. 'A Babel Bibliography: Schools and Training of Translators', Babel, 21, 3: 106
- Schumm, E. 'Die Praxisnähe der Übersetzer Ausbildung', Lebende Sprachen, 20, 4: 97-99
- Strauss, G. 'Interpreter Training at R.M.I.T.', Babel, Journal of the Australian Federation of Modern Language Teachers' Association, 11, 3: 37-39
- Vinay, J.P. 'Regards sur l'evolution des théories de la traduction depuis vingt ans', Meta, 20: 7-27

1976

- Arjona, E. 'Monterey Institute of Foreign Studies - Programs in Language/Linguistics', Proceedings of the Languages and Linguistics Symposium, New York
- Cerrins, L. 'Enseigner la consécutive', L'Interprète, 31, 2: 7-8
- Coveney, J. 'Training Linguists for International Organizations', Babel, 22, 3: 121-22
- Lippmann, E. 'How Can Schools Enhance the Professional Relevance of the Translator?', Babel, 22, 4: 161-66

1976

- Meyers, L. 'An Introduction to Consecutive Interpretative', M.A. thesis, Dept. of Translation and Interpretation, Monterey Institute of Foreign Studies, Monterey, California
- Reiss, K. 'How to Teach Translation: Problems and Perspectives', TBT, 27, 3: 329-41
- 'Didaktik des Übersetzens: Integration der Sprachwissenschaft in de Übersetzungsunterricht', Linguistica Intverpiensia, 10: 111-31
- Rose, M.G. 'State University of New York (Binghamton) Translation Center', Babel, 22, 4: 168-69
- Seleskovitch, D. 'Création d'un doctorat de 3e cycle "Science et techniques de l'interprétation et de la traduction", délivré par l'Université de Paris III - Sorbonne Nouvelle', Babel, 22, 3: 120
- Skuncke, M-F. 'Rapport du Colloque l'Enseignement de la Simultanée Genève, 6 et 7 mars 1976', Bulletin de l'AIIC, 4, 2
- TGNL. 'Postgraduate Diploma in Technical and Specialized Translation at the Polytechnic of Central London', TGNL, 1,3: 2-3
- Tinsley, R.L.Jr. 'Translation as a Career Option for Foreign Language Majors', Bulletin of the Association of Departments of Foreign Languages, 7: 4
- Wilss, W. 'Perspectives and Limitations of a Didactic Framework for the Teaching of Translation', R. Brislin, ed., Translation: Applications and Research, New York, pp.117-37

1977

- Ahlsved, K-J. 'Translating into the Translator's Non-Primary Languages', Horguelin 1977, pp.183-88
- Bend, R.M. and K.L. Pike, eds. The Summer Institute of Linguistics: Its Works and Contributions, The Hague
- Cammaert, G. 'L'enseignement de la traduction en Belgique', Horguelin 1977, pp.239-44
- Darbelnet, J. 'La spécialisation et l'enseignement de la traduction', Horguelin 1977, pp.189-97
- Ferenczy, G. 'Postgraduate Short-Term Training of Interpreters and Translators at the Faculty of Liberal Arts, Budapest University', Babel, 23, 4: 181-82
- Höjer, M. 'La situation du traducteur suédois à l'étape de 1977', Horguelin 1977, pp.157-66
- Holmes, J.S. 'Translation Theory, Translation Studies, and the Translator', Horguelin 1977, pp.55-61



1977

- Horguelin, P.L., ed. Translating: A Profession (Proceedings of the Eighth World Congress of the International Federation of Translators), Montreal
- Kunst, A.E. 'Practical Aspects of the Translation Workshop and Seminar', Substance, 16: 89-96
- Ladmiral, J-R. 'La traduction dans le cadre de l'institution pédagogique', Die Neueren Sprachen, 76, 5/6/7: 489-516
- Larose, P-E. 'La traduction au gouvernement du Canada', Horguelin 1977, pp.479-85
- Launay, J. 'La traduction littéraire peut-elle s'enseigner?', Horguelin 1977, pp.311-18
- Loewen, J.A. The Practice of Bible Translating: A Workbook for Training Translators and Checking Translation, Lusaka
- Moore, B.R. 'Translation Theory', Bend/Pike 1977, pp.147-64
- Pan, F.K. 'Toward a Formal Training Program', T.C. Lai, ed., The Art and Profession of Translation: Proceedings of the Asia Foundation Conference on Chinese-English Translation, Hong Kong, pp.38-51
- Popović, A. 'The Contemporary State of the Theory of Literary Translation', Horguelin 1977, pp.48-61
- Ritig, J. 'La Formation des Traducteurs Techniques et Scientifiques en Yougoslavie', Horguelin, 1977, pp.250-55
- Tinsley, R.L., Jr. 'Translator Training in the United States', Horguelin 1977, pp.245-49
- Tinsley, R.L. Jr. and H. Zohn. 'Translation: American Doctoral Dissertations, 1970-74', MLJ, 61: 101-9
- Westman, D. and C. Chapman. 'Applications of the Language Laboratory to Training in Simultaneous Interpretation', Meta, 22, 4: 264-69
- Wilss, W. 'Curriculum Planning', Meta, 22, 2: 117-24
- Übersetzungswissenschaft, Probleme und Methoden, Stuttgart

1978

- Arjona, E. 'Intercultural Communication and the Training of Interpreters at the Monterey Institute of Foreign Studies', Gerver/Sinaiko 1978, pp.35-44
- Brislin, R.W. 'Contributions of Cross-Cultural Orientation Programs and Power Analysis to Translation/Interpretation', Gerver/Sinaiko 1978, pp.205-16
- Caccamise, F. et al., eds. Proceedings of 5th RID Biennial Convention, Silver Spring, Maryland

1978

- Carroll, J.B. 'Linguistic Abilities in Translators and Interpreters', Gerver/Sinaiko 1978, pp.119-29
- Fearl, K.D.I. 'Lectures et improvisations - incidences de la forme de l'énonciation sur la traduction simultanée', Doctorat thesis, Univ. Paris, Sorbonne Nouvelle
- Gerver, D. and W.H. Sinaiko, eds. Language Interpretation and Communication NATO Conference Series III, Human Factors; V.6, New York
- Goffin, R. 'La mémoire de terminologie', Meta, 23, 4: 303-7
- Gravier, M. 'Pédagogie de la traduction', L. Grähs, G. Korlén, and B. Malmberg, eds., Theory and Practice of Translation, Bern, pp.201-11
- Healey, F. 'Translators -- Made, not Born?' IncLing, 17, 3: 54-58
- Holmes, J.S. 'A Basic Bibliography of Books on Translation Studies, 1956-76', J.S. Holmes, J. Lambert, and R.v.d. Broeck, eds., Literature and Translation: New Perspectives in Literary Studies, with a Basic Bibliography of Books on Translation Studies, Leuven, pp.236-60
- Ilg, G. 'L'apprentissage de l'interprétation simultanée', Parallèles, 1
- Keiser, W. 'Selection and Training of Conference Interpreters', Gerver/Sinaiko 1978, pp.11-24
- Koller, W. 'Äquivalenz in Kontrastiver Linguistik und Übersetzungswissenschaft', L. Grähs, G. Korlén, and B. Malmberg, eds. Theory and Practice of Translation, Bern, pp.69-92
- Longley, P. 'An Integrated Programme for Training Interpreters', Gerver/Sinaiko 1978, pp.45-56
- Namy, C. 'Reflections on the Training of Simultaneous Interpreters: A Metalinguistic Approach', Gerver/Sinaiko 1978, pp.25-33
- Nation, I.S.P. 'Translation and the Teaching of Meaning: Some Techniques', ELTJ, 32, 3: 171-75
- Perkins, C.R.B. 'Towards the More Systematic Teaching of Translation', ELTJ, 32, 3: 236-41
- Rivard, M. 'Colloque internationale sur l'enseignement de la terminologie', Meta 23, 4: 337-39
- Roberts, R.P. 'Originalité du B.A. en Traduction de l'Université Laval: Stage Pratique', L'Antenne, 10, 2
- Seleskovitch, D. Interpreting for International Conferences: Problems of Language and Communication, S. Dailey and N. McMillan, trs., Washington D.C.



1978

Seleskovitch, D. 'Les problèmes théoriques de l'interprétation', Bulletin de l'AIIIC, 6, 4, reprinted in AIIC 1979

Tirkkonen-Condit, S. 'Individualization for a Translation Class', System, 6, 3: 158-71

Wilss, W. 'Syntaktische, semantische, textsortenspezifische und Übersetzungsdidaktische Probleme der Wiedergabe von englischen Partizipialkonstruktionen im Deutschen', Linguistik und Didaktik, 9, 34/35: 207-32

----- 'Vorüberlegungen zu einer Didaktischen Grammatik des Übersetzens', Lebende Sprachen, 23, 4: 145-51

1979

AIIC. Enseignement de l'Interprétation: Dix Ans de Colloques (1969-1979), Geneva

----- 'Research on Procedures for Selecting Students for the Post-Graduate Course in Conference Interpretation at the Polytechnic of Central London, November 1978', AIIC 1979, p.79

----- 'Travaux de recherche enterpris a l'ESIT, Paris (fin novembre 1978)', AIIC 1979, p.78

----- 'Colloque organisé par la Division d'Interprétation et de Traduction de l'Université de Georgetown 9 avril 1979', Bulletin de l'AIIIC, 7, 2, reprinted in AIIC 1979

Bathgate, R. 'Some Thoughts on Training Translators', TGNL, 4, 3: 4-6

Chau, S.S.C. 'Tsen-yang chiao fan-i -- fan-i chiao-hsüeh ti nei-jung ho ch'eng-hsü yen-chiu' (How to teach translation -- A Study of the Content and Procedure of Translation Teaching'), Yü-wen tsa-chih (Language Magazine), 1: 77-83, a translation of Reiss 1976; reprinted in Hsien-Tai chiao-yü (Modern Education), 5 (1979): 23-26

CIT. Conference of Interpreter Trainers (CIT): Proceedings of the First National Conference, USA

Congrat-Butlar, S., comp. and ed. Translation and Translators. An International Directory and Guide, New York (chapter 4, Training and access to the profession)

Delisle, J. 'Une discipline en quête d'une méthodologie', L'Antenne, 10, 6

Gémar, J-C. 'La traduction juridique et son enseignement: Aspects théoriques et pratiques', Meta, 24, 1: 35-53

Gouadec, D. 'Journée de traduction, Stages internes, stages externes', Meta, 24, 4: 423-33

1979

- Jordan, A. 'Why a University Translation Programme?' L'Antenne, 10, 5
- Nida, E.A. 'Translation and Translators', Babel, 25, 4: 214-15
- Orsoni, J. and R. Larose. 'L'enseignement de la traduction et la préparation des travaux', L'Antenne, 10, 3
- Ozerov, L. 'Are Translators Born?', Babel, 25, 1: 11-12
- Radó, G. 'Outline of a Systematic Translatology', Babel, 25, 4: 187-96
- Simard, C. 'Un étudiant en visite dans l'entreprise', L'Antenne, 10, 7-8
- Wilss, W. 'Probleme und Perspektiven des Studiengange Übersetzen und Dolmetschen an der Universität des Saarlandes, Saarbrücken', Lebende Sprachen, 4: 147-50
- Wright, S.E. Report on the German Language Translator Training Survey, Cleveland

1980

- Arjona, E. 'Translator and Interpreter Training in Europe and the USA', unpublished manuscript, Stanford
- Bathgate, R.H. 'Situation Theory in the Training of Translators', TGNL, 5, 2: 17-18
- Birnburn, D. 'Language Mastery Through Self-Instruction Abroad', J.E. Alatis, ed. Georgetown University Round Table on Language and Linguistics, 1980, Washington D.C., pp.213-21
- Bowen, M. 'Bilingualism as a Factor in the Training of Interpreters', J.E. Alatis, ed. Georgetown University Round Table on Language and Linguistics, 1980, Washington D.C., pp.201-7
- Caccamise, F. et al., eds. Proceedings of the 6th RID Biennial Convention, Silver Spring
- C.E.E. Stage de formation accélérée d'interprète de conférence, Bruxelles
- Chau, S.S.C. 'What Should be Taught in a Translation Class? -- A Questionnaire-Based Survey', unpublished paper presented to the M.Sc. course in Applied Linguistics, Edinburgh Univ.
- Deeney, J.J. and S.S.C. Chau, comps. and eds. ECCE Translator's Manual: An Annotated Bibliographical Handbook on English-Chinese Chinese-English Translation with Documentation and Organization Information, Hong Kong, (section E, part I contains annotated bibliography of translation teaching)
- Delisle, J. L'analyse du discours comme méthode de traduction, Ottawa
- Lefevere, A. 'Translating Literature/Translated Literature: The State of the Art', O. Zuber, ed., The Languages of the Theatre: Problems in the Translation and Transposition of Drama, London, pp.153-61



1980

- Lurquin, G. 'La formation des traducteurs, demain', Le langage et l'homme, 43: 67-76
- 'Les écoles supérieures des traducteurs et d'interprètes face à des problèmes', Le langage et l'homme, 44: 47-53
- Newmark, P. 'Teaching Specialised Translation', Poulsen/Wilss 1980, pp.127-48
- Paenson, J. 'Les idées exprimées par des mots -- ou les mots pour exprimer les idées?', Parallèles, 3: 51-53
- Poulsen, S-O. and W. Wilss, eds. Angewandte Übersetzungswissenschaft. Internationales Übersetzungswissenschaftliches Kolloquium an der Wirtschaftsuniversität Aarhus/Dänemark, 19-21 Juni, 1980, Aarhus, Dänemark
- Reiss, K. 'Der Übersetzungsvergleich als didaktisches Instrument im Übersetzungsunterricht', Poulsen/Wilss 1980, pp.149-65
- Risseuw, M. 'The International Translations Centre', Higher Education and Research in the Netherlands, 24, 1/2: 25-30
- Rokkan, E. 'Advanced Translation Teaching', ELTJ, 34. 3: 224-26
- Seleskovitch, D. Language Learning and Professional Training in Interpretation, Washington D.C.
- Seuron, C. 'Le stage en traduction', L'Antenne, 11, 3
- Toury, G. 'The Translator as a Nonconformist-to-be, or: How to Train Translators so as Violate Translation Norms', Poulsen/Wilss 1980, pp.180-93
- Truffaut, L. 'L'étude des traductions, dimension humaine et culturelle de la formation du traducteur: quelques réflexions', Parallèles, 3: 7-24
- Yoken, C. Interpreter Training, USA, reprinted 1980

1981

- Arjona, E. 'The Teaching of Translation and Interpretation of American Institutes of Higher Education', unpublished paper, Stanford Univ.
- Bossé-Andrieu, J. 'L'admission des candidats aux écoles de traduction', Delisle 1981, pp.163-74
- Campagna, L. and J-P. Dionne. 'Aptitudes, intérêts et réussite scolaire en traduction: étude longitudinale', Delisle 1981, pp.175-91
- Choul, J-C. 'Approches de la traduction technique: discours de la pratique et pratique du discours', Delisle 1981, pp.223-37

1981

CIT. Conference of Interpreter Trainers (CIT): Proceedings from the Second National Conference, USA

Corbett, G.G. 'Teaching Transliteration', Journal of Russian Studies, 41: 15-21

Delisle, J. L'enseignement de l'interprétation et de la traduction de la théorie à la pédagogie, Ottawa

----- 'Historique de l'enseignement de la Traduction à l'Université d'Ottawa', Delisle 1981, pp.7-19

----- 'De la théorie à la pédagogie: réflexions méthodologiques', Delisle 1981, pp.135-51

Fawcett, P. 'The Use of Context in Training Translators', Bradford Occasional Papers, 2: 39-59

----- 'Teaching Translation Theory', Meta, 26, 2: 141-47

Féal, K.D.I. 'L'enseignement des méthodes d'interprétation', Delisle 1981, pp.75-81

Flamand, J. 'Place d'un cours de rédaction dans un programme de formation de traducteurs professionnels', Delisle 1981, pp.247-53

Folkart, B. 'L'enseignement de la traduction technique: une approche formelle du discours technique', Delisle 1981, pp.205-21

García-Landa, M. 'La "théorie du sens", théorie de la traduction et base de son enseignement', Delisle 1981, pp.113-32

Harris, B. 'Prolegomenon to a Study of the Differences Between Teaching Translation and Teaching Interpreting', Delisle 1981, pp.153-62

Holz-Mänttari, J. 'Übersetzen - Theoretischer Ansatz und Konsequenzen für die Ausbildung', Kääntäjä, 24, 2-3

Keeley, E. 'The State of Translation', Modern Poetry in Translation, 41/42: 7-18

Lederer, M. 'La pédagogie de la traduction simultanée', Delisle 1981, pp.47-74

Litteral, R. 'A Translation Training Program for Papua New Guineans', B. Sigurd and J. Svartvik, eds. AILA 81 Proceedings I: Selections and Workshops, Lund, pp.305-6

Nida, E.A. 'Translators Are Born Not Made', TBT, 32, 4: 401-5

Repa, J. 'A Training Program for Court Interpreters', Meta, 26, 4: 394-96

Richer, S. 'L'enseignement de la documentation dans un programme de traduction', Delisle 1981, pp.255-62

Roberts, R.P. 'The Role of the Practicum in Translator Training Programmes', in Delisle 1981, pp.193-203

Roberts, R.P. and J. Blais. 'The Didactics of Translation and Interpretation: An Annotated Bibliography', Delisle 1981, pp.265-94



1981

- Russell, P. 'The Importance of Précis-writing in a Translator Training Programme', Delisle 1981, pp.239-46
- Seleskovitch, D. 'L'enseignement de l'interprétation', Delisle 1981, pp.23-46
- Steinbach, H-R. 'On the Classification of Errors in Translation Papers with Some Consideration of Interference Phenomena', Papers and Studies in Contrastive Linguistics, 13: 249-59
- Thiéry, C. 'L'enseignement de la prise de notes en interprétation consécutive: un faux problème?' Delisle 1981, pp.99-112
- Wilss, W. 'Das didaktische Potential der Herübersetzung', K-R. Bausch and F.R. Weller, eds., Übersetzen und Fremdsprachenunterricht, Frankfurt/M., pp.297-313

1982

- Agtby, W. 'Teaching Consecutive Interpreting', J. Høedt, et al., eds. Proceedings of the 3rd European Symposium on LSP, Copenhagen, August 1981, 'Pragmatics and LSP', Copenhagen, pp.297-318
- Arjona, E. ATA Survey of American Institutions of Higher Education Offering Training in Translation and Interpretation, Croton-on-Hudson
- Issues in the Design of Curricula for the Professional Education of Translators and Interpreters, Silver Spring, Maryland
- Bathgate, R.H. 'Situation Theory in the Training of Translators', TGNL, 5, 2: 17-18
- Channels. 'Bibliography: Training', Channels, 1, 1: 10
- Chau, S.S.C. 'Three Models of Translation Teaching: A Proposal', Language Learning and Communication, 1, 2: 137-49, in Chinese, with an English abstract
- CIT. Conference of Interpreter Trainers (CIT): Proceedings from the Third National Conference, USA
- Coveney, J. 'The Training of translators and interpreters in the United Kingdom', Multilingua, 1, 1: 42-45
- 'Language Courses at the University of Bath', IncLing, 21, 2: 69-71
- Dicker, L. Facilitating Manual Communication for Interpreters, Students, and Teachers. Silver Spring, Maryland
- Dollerup, C. 'An Analysis of Some Mechanisms and Strategies in the translation Process Based on a Study of Translations Between Danish and English', IncLing, 21, 4: 162-69

1982

- FTT. 'La Mission du traducteur aujourd'hui et demain: 9e Congrès mondial de la FIT (Varsovie, 8-13 mai 1981)', Traduire, 4, 109: 3-12
- Hatim, B. 'Discourse/Text Linguistics in the Training of Translators, Interpreters and Advanced Language Learners', unpublished paper, Dept. of Languages, Heriot-Watt Univ.
- 'A Text Typological Approach to the Training of Translators/Interpreters', Unpublished paper, Dept. of Languages, Heriot-Watt Univ.
- Henderson, J. 'Some psychological Aspects of Simultaneous Interpreting', IncLing, 21, 4: 149-52
- Koss, N. 'ECCE Translator's Manual: A Review and an Experiment', Fu Jen Studies, 15: 55-68
- Kügera, A. 'Pragmatische Überlegungen bei der Anlage von Fachwörterbüchern - Der Technik und der exakten Naturwissenschaften', J. Høedt, et al., eds., Proceedings of The 3rd European Symposium on LSP, Copenhagen, August 1981, 'Pragmatics and LSP', Copenhagen, pp.319-27
- Mason, I. 'The Role of Translation Theory in the Translation Class', Quinquereme, 5, 1: 18-33
- 'Pedagogical Implications of Some Aspects of Translation Theory', Zeitschrift 'Fremdsprachen', 26, 3: 171-76
- Neubert, A. 'Translation, Interpreting and Text Linguistics', Studia Linguistica, 35, 1/2: 130-45
- Schmitt, C. 'Translating and Interpreting, Present and Future', IncLing, 21, 3: 96-102
- Siple, L., ed. Interpreter Training Programs: Resource Guide, Silver Spring, Maryland
- Teague, B. 'Untangling a Paradox: The ATA and American Technical Translators', Technical Communication, 29, 4: 24-26
- Watson, H. 'Conference Interpreting', IncLing, 21, 4: 139-42
- Wendland, E.R. 'Receptor Language Style and Bible Translation. III: Training Translators About Style', TBT, 33, 1: 115-27
- Wilss, W. 'Bericht über "Internationales Symposium über Fragen der angewandten Übersetzungswissenschaft"', IRAL, 19, 2: 155-56
- The Science of Translation: Problems and Methods, Tübingen (Chapter 9: The Teaching of Translation)
- Zydatiss, W. 'Text Type Oriented Contrastive Linguistics and Its Implications for Translation Pedagogy at University Level', IRAL, 20, 3: 175-91



1983

- Arjona, E. 'Issues in the Design of Curricula for the Professional Education of Translators and Interpreters', USA
- 'Testing and Evaluation', USA
- Arntz, R. 'Das Problem der Textauswahl in der fachsprachlichen Übersetzungsdidaktik, paper presented at the AILA Colloquium, Saarbrücken
- Bovy, F. 'Conclusions d'ordre pédagogique et méthodologique de la journée du 17 mars 1972 ayant réuni les Institutes Belges de Traduction', unpublished paper
- Bowen, D. and M. Bowen. 'The Results to be Expected from a Stay Abroad', paper presented at AILA Colloquium, Saarbrücken
- Brändle, M. 'Testing Translators and Interpreters in a Multicultural Society', paper presented at the AILA Colloquium, Saarbrücken
- Bühler, H. 'Textlinguistische Aspekte der Übersetzungsdidaktik', paper presented at the AILA Colloquium, Saarbrücken
- Caccamise, F. et al., eds. Proceedings of the 7th RID Biennial Convention, Silver Spring, Maryland
- Channels. 'Pilot Interpreter Training Program Started', Channels, 2, 5: 2, an abridgement of Language Monthly, 1983
- Chau, S.S.C. 'How to Translate "This is a Red Rose"? -- The Grammatical, Cultural, and Interpretive Aspects of Translation Teaching', paper presented at the AILA Colloquium, Saarbrücken
- 'International Association of Applied Linguistics: AILA Translation Teaching Colloquium', TGNL, 8, 4: 12
- 'Kuo-chi fan-i ch'üan-i chiao-hsüeh t'ao-lun-hui' ('International Translation and Interpreting Teaching Colloquium'), Fan-i tung-hsün (Translation Bulletin), 10: 45
- 'Report on AILA Colloquium', Channels, 2, 3: 4
- CIT. Conference of Interpreter Trainers (CIT): Proceedings from the Fourth National Conference, USA
- Conenna, M. 'Traductions multiples: théorie et exploitations pédagogiques', paper presented at the AILA Colloquium, Saarbrücken
- Conveny, J. 'Developing Translating and Interpreting Skills in the Arab World', Channels, 1, 4: 3-4
- Corsellis, A. 'Report on the First Four Months (January-May 1983) of the Community Interpreters Project', unpublished paper, Institute of Linguists, London

- Deeney, J.J. 'Translation Mastery as an Academic Discipline',  
F. Eppert, ed., Transfer and Translation in Language Learning  
and Teaching, Singapore
- Diehl, E. 'Psycholinguistik und Dolmetscherpraxis -- ein Versuch der  
Vermittlung', paper presented at the AILA Colloquium, Saarbrücken
- Dimitropoulos, C.J. 'The Greek Student's Difficulties in Translating  
from Modern Greek into English', IncLing, 22, 1: 34-36
- Fraser, J. 'Vocational Training in Modern Languages at Heriot-Watt  
University, Edinburgh', IncLing, 22, 2: 86-87
- Grucza, F. 'Translatorik und Translationsdidaktik -- Versuch einer  
formalen Bestimmung und Abgrenzung ihrer Gegenstände', paper  
presented at the AILA Colloquium, Saarbrücken
- Harris, B. 'Translation, Translation Teaching, and the Transfer of  
Technology', Meta, 28, 1: 5-16
- Hatim, B. 'Discourse/Text Linguistics in the Training of Interpreters',  
paper presented at the AILA Colloquium, Saarbrücken
- Holz-Mänttari, J. 'Sichtbarmachung und Beurteilung translatorischer  
Leistungen in der Übersetzer -Ausbildung', paper presented at the  
AILA Colloquium, Saarbrücken
- Hurren, H.A. 'The Application of Certain Functionalist Concepts to  
Translation', paper presented at the AILA Colloquium, Saarbrücken
- Keith, H.A. 'Liaison Interpreting -- an Exercise in Linguistic Inter-  
action', paper presented at the AILA Colloquium, Saarbrücken
- Kharma, N.N. 'Designing a Postgraduate Course in Translation/Inter-  
pretation', paper presented at the AILA Colloquium, Saarbrücken
- Koller, W. 'Zur Geschichtlichkeit von Übersetzungstheorie, Sprachpraxis  
und Übersetzungsdidaktik', paper presented at the AILA Colloquium,  
Saarbrücken
- Ku, M.C. 'Jih-pên shih tse-yan p'ei-hsün k'ou-i jen-yüan ti -- chieh-  
shao "sa-i-ma-êrh kuo-chi kung-szu"' ('How Does Japan Train Inter-  
preters -- Introducing the Simul International Company'), Fan-i  
tung-hsün (Translation Bulletin), 1: 44-45, 47
- Kuepper, K.J. 'Coreference in translation', paper presented at the AILA  
Colloquium, Saarbrücken
- Kussmaul, P. 'Wie genau soll eine Übersetzung sein? Wie können wir stu-  
dierenden bei ihren semantischen Entscheidungen helfen', paper  
presented at the AILA Colloquium, Saarbrücken
- Ladmiral, J-R. 'Traduction philosophique et formation des traducteurs',  
paper presented at the AILA Colloquium, Saarbrücken
- Lambert, S. Consecutive Interpretation, USA



1983

Language Monthly. 'The Panoramic View at Saarbrücken', Language Monthly, 1: 21

----- 'Pilot Scheme for Training Local Interpreters', Language Monthly, 2: 8

Lindquist, H. 'The Use of Corpus-based Studies in the Preparation of Handbooks for Translators', paper presented at AILA Colloquium, Saarbrücken

Moser-Mercer, B. Simultaneous Interpreting, USA

----- 'Testing Interpreting Aptitude', paper presented at the AILA Colloquium, Saarbrücken

Naphine, A.M. 'Training of Translators', C. Picken, ed., The Translator's Handbook, London, pp.21-32

Neubert, A. 'Text-bound Translation Teaching', paper presented at the AILA Colloquium, Saarbrücken

Niedzielski, H. 'Metalinguistics, Semantics and Idiomatic Expressions', paper presented at the AILA Colloquium, Saarbrücken

Paneth, E. 'Training in Note-Taking', paper presented at the AILA Colloquium, Saarbrücken

Popovič, A. 'From J. Levý to Communicational Didactics of Literary Translation', paper presented at the AILA Colloquium, Saarbrücken

Poulsen, S-O. 'Der Gebrauch des Konjunktiv I als Übersetzungsproblem', paper presented at the AILA Colloquium, Saarbrücken

Reiss, K. 'Adäquatheit und Äquivalenz', paper presented at the AILA Colloquium, Saarbrücken

RID. Proceedings of the 8th RID National Convention, Silver Spring, Maryland

Sager, J.C. 'Reflections on the Didactic Implications of an Extended Theory of Translation', paper presented at the AILA Colloquium, Saarbrücken

Sakayan, D. 'Zur didaktischen Behandlung der Rekurrenz in mehrsprachigen Texten', paper presented at the AILA Colloquium, Saarbrücken

Sewell, B. 'Training and Status of Linguists', IncLing, 22, 4: 238-39

✓ Snell-Hornby, M. 'Dimension and Perspective in Literary Translation', paper presented at the AILA Colloquium, Saarbrücken

Sun, H.S. 'Fa-kuo pa-li kao-têng fan-i hsüeh-hsiao pi-i-hsi' ('The Translation Department, École Supérieure d'Interprètes et de Traducteurs, Paris, France'), Fan-i tung-hsün (Translation Bulletin), 4: 46

1983

Teuscher, G. 'Translation Teaching and Language Learning: The Situation in Canada', paper presented at the AILA Colloquium, Saarbrücken

Thiel, G. 'Gesichtspunkte für eine Beschreibung von Lernzielen des Übersetzungsunterrichts in Diplomstudiengängen für Übersetzer', paper presented at the AILA Colloquium, Saarbrücken

Tobin, Y. 'The Role of Linguistic and Stylistic Analysis in Translation Theory and its Implementation in the Teaching of Literary Translation', paper presented at the AILA Colloquium, Saarbrücken

Toury, G. 'The Notion of "Native Translator" and Translation Training', paper presented at the AILA Colloquium, Saarbrücken

Vermeer, H.J. 'Textkohärenz in Übersetzungstheorie und didaktik', paper presented at the AILA Colloquium, Saarbrücken

Wilss, W. 'Methodological Aspects of the Translation Process', AILA Bulletin, 2: 1-13

Young, I.K. For What it is Worth, Silver Spring, Maryland

Zalán, P. 'Didaktik der Übersetzer Ausbildung auf Konfliktkurs oder sind Katastrophen auf der einen Seite und Resignieren auf der anderen vermeidbar?', paper presented at the AILA Colloquium, Saarbrücken

Zydatiss, W. 'Text Typologies and Translation', IncLing, 22, 4: 212-21

1984

Chau, S.S.C. 'What Does a Translator Learn?' forthcoming 1984

Language Monthly. 'Re-creation of Toledo Translation School', Language Monthly, 4: 7

----- '20 Years of CUITI', Language Monthly, 4: 8

----- 'Traduction et enseignement à Paris', Language Monthly, 5: 8

Lefevere, A. 'Teaching Literary Translation: The Possible and the Impossible'

Seleskovitch, D. Language Learning and Professional Training in Interpretation, Washington



## Appendix 2

The Course AnnouncementTRANSLATION FOR BEGINNERS -- ENGLISH TO CHINESE

Place..... (three different venues: Kwun Tong, Tsuen Wan, and Quarry Bay)

Time: 7.30 p.m. to 9 p.m.

Instructor: Simon S.C. Chau

Fee: HK\$ 100

This course consists of twelve weekly lectures, each lasting ninety minutes. It is designed for those who have little experience in the subject. The principles of translating will be explained, some common difficulties will be discussed, and different ways to tackle them offered. Apart from attending classes, the students are expected to spend some time every week on reading materials distributed and on working on exercises. These exercises will be corrected by the instructor and discussed later in class, so that the students can benefit from theories as well as practise. Only those with a standard in Chinese and English equivalent to or above Form Five should enroll.

### Appendix 3

#### The Classes in the Experiment

| a<br>Class | b<br><u>Location</u> | c<br><u>Level</u> | d<br><u>Size</u> | e<br><u>Duration</u> | f<br><u>Model</u> |
|------------|----------------------|-------------------|------------------|----------------------|-------------------|
| EG         | Kwun Tong            | Form 5            | 26(12)           | 90 x 12 = 1080 min.  | Grammatical       |
| EC         | Tsuen Wan            | Form 5            | 35(19)           | 90 x 12 = 1080 min.  | Cultural          |
| EI         | Quarry Bay           | Form 5            | 25(12)           | 90 x 12 = 1080 min.  | Interpretive      |
| PC         | Shatin               | University        | 25(21)           | 50 x 18 = 900 min.   | Cultural          |
| PI         | Hung Hum             | Polytechnic       | 19(15)           | 110 x 10 = 1100 min. | Interpretive      |

#### Notes

- c Form 5 was the minimum standard for extramural classes, as specified in the course announcement. Some of the participants have higher qualifications, as shown in Appendix 4.
- d The figure before the bracket represents the number of students enrolled and present at the pre-test, the figure in brackets represents the number of students who completed both the pre-test and the post-test, and whose score alone is considered in the tabulation of results in Chapter 7 (except otherwise stated).
- e In minutes and number of meetings.



# Appendix 4

## Profiles of the Extramural Students

| a<br>Subject                      | b<br>Age | c<br>Profession             | d<br>Tr. ex-<br>perience | e<br>Ed<br>level | f<br>L3,<br>L4 | g<br>Tr. work ex-<br>pected to be<br>engaged in | h<br>Tr. work<br>taken up in<br>the past  | i<br>Books<br>on tr.<br>read | j<br>Tr. part<br>of daily<br>work |
|-----------------------------------|----------|-----------------------------|--------------------------|------------------|----------------|---|---|------------------------------|-----------------------------------|
| Extramural Grammatical Class (EG) |          |                             |                          |                  |                |   |   |                              |                                   |
| 1                                 | 27       | administrative<br>assistant | nil                      | UG               | nil            | ---   | ---                                       | Sun,<br>Tsai                 | no                                |
| 2                                 | 23       | student                     | little                   | UU               | nil            | literary<br>criticism                           | literary<br>history                       | Sun                          | yes                               |
| 3                                 | 22       | police<br>interpreter       | little                   | 6                | nil            | police<br>documents                             | statements,<br>reports,<br>instructions   | Chang                        | yes                               |
| 4                                 | 23       | clerk                       | nil                      | 5                | nil            | ---   | ---                                       | ---                          | no                                |
| 5                                 | 20       | ---                         | nil                      | 6/7              | nil            | ---   | ---                                       | Tsai                         | no                                |
| 6                                 | 19       | clerk                       | nil                      | 6/7              | Jap.           | literary,<br>journalistic                       | short essays                              | ---                          | no                                |
| 7                                 | 28       | clerk                       | nil                      | 5                | nil            | literary,<br>journalistic                       | ---                                       | ---                          | no                                |
| 8                                 | 23       | clerk                       | little                   | 6/7              | nil            | legal,<br>journalistic,<br>commercial           | statements,<br>documents,<br>certificates | Chien                        | yes                               |

Contd.

| a              | b          | c                 | d                           | e                    | f                 | g   | h  | i                                | j                                     |
|----------------|------------|-------------------|-----------------------------|----------------------|-------------------|---|--|----------------------------------|---------------------------------------|
| <u>Subject</u> | <u>Age</u> | <u>Profession</u> | <u>Tr. ex-<br/>perience</u> | <u>Ed.<br/>level</u> | <u>L3,<br/>L4</u> | <u>Tr. work ex-<br/>pected to be<br/>engaged in</u> | <u>Tr. work<br/>taken up in<br/>the past</u> | <u>Books<br/>on tr.<br/>read</u> | <u>Tr. part<br/>of daily<br/>work</u> |

Extramural Grammatical Class (EG) (contd.)

|    |    |                |     |   |     |   |                     |     |    |
|----|----|----------------|-----|---|-----|---|---------------------|-----|----|
| 9  | 22 | factory worker | nil | 5 | nil | ---                                       | ---                 | --- | no |
| 10 | 18 | factory worker | nil | 5 | nil | sports                                    | school<br>exercises | --- | no |
| 11 | 22 | clerk          | nil | 5 | nil | journalistic,<br>commercial,<br>technical | ---                 | --- | no |

Extramural Cultural Class (EC)

|   |    |                |        |     |             |                           |     |     |    |
|---|----|----------------|--------|-----|-------------|---------------------------|-----|-----|----|
| 1 | 18 | clerk          | nil    | 5   | Jap.        | journalistic              | --- | --- | no |
| 2 | 28 | civil servant  | nil    | 5   | nil         | journalistic              | --- | Sun | no |
| 3 | 25 | teacher        | little | 6/7 | nil         | ---                       | --- | Ta  | no |
| 4 | 25 | teacher        | little | 5   | nil         | ---                       | --- | --- | no |
| 5 | 18 | clerk          | nil    | 5   | Jap.        | commercial                | --- | --- | no |
| 6 | 21 | clerk          | little | 6   | nil         | ---                       | --- | --- | no |
| 7 | 26 | clerk          | little | UU  | Fr.<br>Jap. | literary                  | --- | --- | no |
| 8 | 25 | traffic warden | nil    | 5   | nil         | literary,<br>journalistic | --- | --- | no |

Contd.



| a       | b   | c          | d                   | e            | f         | g  | h                                   | i                       | j                            |
|---------|-----|------------|---------------------|--------------|-----------|--|-------------------------------------|-------------------------|------------------------------|
| Subject | Age | Profession | Tr. ex-<br>perience | Ed.<br>level | L3,<br>L4 | Tr. work ex-<br>pected to be<br>engaged in | Tr. work<br>taken up in<br>the past | Books<br>on tr.<br>read | Tr. part<br>of daily<br>work |

Extramural Cultural Class (EC) (contd.)

|    |    |                       |        |     |     |                           |   |     |     |
|----|----|-----------------------|--------|-----|-----|---------------------------|---|-----|-----|
| 9  | 21 | police<br>interpreter | little | 6/7 | nil | literary,<br>journalistic | statements,<br>instructions,<br>reports | Ta  | yes |
| 10 | 25 | clerk                 | nil    | 5   | nil | ---                       | ---                                     | --- | no  |
| 11 | 26 | clerk                 | nil    | 5   | nil | ---                       | commercial<br>correspondence            | --- | no  |

Extramural Interpretive Class (EI)

|   |    |                          |        |     |     |                                       |   |     |     |
|---|----|--------------------------|--------|-----|-----|---------------------------------------|---|-----|-----|
| 1 | 32 | clerk                    | nil    | 5   | nil | literary,<br>technical                | ---   | --- | no  |
| 2 | 20 | clerk                    | little | 6   | nil | literary,<br>journalistic             | ---   | --- | no  |
| 3 | 20 | junior<br>secretary      | little | 6/7 | nil | literary,<br>legal                    | statements  | --- | no  |
| 4 | 23 | electrical<br>technician | little | 5   | nil | religious,<br>journalistic            | ---   | --- | no  |
| 5 | 27 | police<br>interpreter    | a lot  | 5   | nil | journalistic,<br>commercial,<br>legal | correspon-<br>dence, notice,<br>reports, statements | --- | yes |

Contd.

| a              | b          | c                 | d                           | e                    | f                 | g   | h  | i                                | j                                     |
|----------------|------------|-------------------|-----------------------------|----------------------|-------------------|---|--|----------------------------------|---------------------------------------|
| <u>Subject</u> | <u>Age</u> | <u>Profession</u> | <u>Tr. ex-<br/>perience</u> | <u>Ed.<br/>level</u> | <u>L3,<br/>L4</u> | <u>Tr. work ex-<br/>pected to be<br/>engaged in</u> | <u>Tr. work<br/>taken up in<br/>the past</u> | <u>Books<br/>on tr.<br/>read</u> | <u>Tr. part<br/>of daily<br/>work</u> |

Extramural Interpretive Class (EI) (contd.)

|    |    |                            |        |     |      |  |           |      |     |
|----|----|----------------------------|--------|-----|------|--|-----------|------|-----|
| 6  | 21 | secretary                  | nil    | 5   | nil  | legal,<br>architectural                                | ----      | ---- | no  |
| 7  | 24 | teacher                    | little | UG  | nil  | literary,<br>journalistic,<br>commercial,<br>religious | religious | Tsai | yes |
| 8  | 27 | assistant<br>social worker | nil    | 5   | Fr.  | literary,<br>journalistic,<br>legal                    | ----      | Tsai | no  |
| 9  | 19 | ----                       | little | 6/7 | nil  | literary,<br>journalistic,<br>commercial               | ----      | ---- | no  |
| 10 | 18 | student                    | little | 6/7 | Jap. | literary,<br>legal,<br>journalistic,<br>commercial     | ----      | ---- | no  |
| 11 | 36 | ----                       | nil    | UU  | nil  | commercial   | ----      | ---- | no  |
| 12 | 20 | student                    | nil    | 6/7 | nil  | journalistic,<br>legal                                 | ----      | ---- | no  |

Contd.



## Notes

- a Subject: the number is a reference number, the order has no significance.
- d Translation experience: the subjects are asked to tick from a scale of 'a lot/a little/nil'.
- e Education level: the subjects are asked to tick from a scale of 'Form 5/Form 6-7/University undergraduate (UU)/University graduate (UG)'. In Hong Kong, Form 5 is the last year of formal general education for many, after which students take the Certificate of Education Examination, and are labelled 'school leavers'. The average age of 'school leavers' is seventeen. A small proportion of them go on to Forms 6 and 7. After Form 6, one is entitled to enter the Polytechnic or the Chinese University, and after Form 7, the Hong Kong University. Yet not many Form 6 or 7 students have a chance to enter any one of these institutes. Also, many Chinese University and Polytechnic students have completed Form 7 before gaining a place in the University or Polytechnic.
- f L3, L4: a third and fourth language acquired after Chinese and English. Jap. = Japanese, Fr. = French.
- i The subjects are asked to cite the names of works on translating they have read. All of those cited are published in Chinese in the past twenty years in Hong Kong or Taiwan: Sun = Sun, P. and S. Fung, Principles of Translation: English to Chinese (described in 4.2.1.1); Tsai = Tsai, F., A Study of Translation; Chang = Chang, C.Y., Principles of Translation; Chien = Chien, G., The Technique of Translation; Ta = Chang, T.C., The Principles and Techniques of Translation.
- j The subjects are asked to tick from a scale of 'yes/no' to indicate if translating is currently part of their daily work.

## Appendix 5: Sample Lessons of the Teaching Experiment

### 1. Lesson 7 of the Grammatical Course

#### VOICE AND PARTICIPLES

##### HOMEWORK BEFORE THE LESSON:

Translate the following sentence into Chinese:

1. But when we looked back, the door has been closed. It was locked.
2. The prisoners were executed on the following day.
3. And the servant said, 'Sir, what you commanded has been done, and still there is room'.
4. I found a couple of letters, written a fortnight ago, put in envelopes, addressed and stamped — but not posted.
5. Fat-choy is a trained horse.
6. In the world of music he is respected.
7. He is afraid of being laughed at by people.
8. The servant is to be scolded.
9. It is learned that the president was shot on the head.
10. We were given a hearty welcome.
11. What are you called?
12. May a salad be cut with a knife?

##### INSTRUCTIONS AND DISCUSSIONS IN CLASS:

#### (1) Voice and Grammar

Voice, according to some modern grammarians, is the relation between the participants and the event indicated in the verb. Examples:

|                                    |                                   |
|------------------------------------|-----------------------------------|
| active (he went)                   | passive (he was hit)              |
| middle (he did it to her)          | reflexive (he did it for himself) |
| reciprocal (they hit each other)   | benefactive (she worked for him)  |
| transitive (hit him)               | intransitive (he came)            |
| instrumental (he hit her with it)  | agentive (he sent it through her) |
| causative (he caused it to happen) |                                   |

#### (2) The Problem of Active/Passive Voice in English-Chinese Translating

In translating from English to Chinese, the main problem with voice seems to be that of the use of the passive in English and its realization in Chinese.

Even good multi-linguists are not always aware of the fact that not every language makes use of the passive in the same way and to the same extent. Translators often make mistakes when they keep the voice (active or passive) of the SL in his TLT 'automatically'.



There are languages with no passive constructions formally. Others use these by different rules. In many languages from East Africa to Southeast Asia, the passive is used only in a bad or unpleasant sense. Sometimes it communicates the negative feeling of the speaker. At other times it casts an undesirable value on the content of the message. For example, in Thai, a sentence like

-- He was sent to America to study.

sounds incongruous, because this is considered a very pleasant experience. But

-- The boy was sent to school.

is acceptable, meaning that he is being forced against his will to attend school. The following sentences are not acceptable:

-- We are loved by God.

-- We were invited to the party by the mayor.

Certain verbs in Thai can most readily be used in the passive voice, such as 'to kill, to hit, to blame'.

Obviously, the same is not true of Chinese, but the English-Chinese translator would do well if he remembers:

- a. Not every passive construction ought to be retained in the TLT.
- b. While the passive in English is almost always realized by the use of the preposition 'by', the equivalent Chinese ones are far more flexible.

Failure to observe these two points results in 'translationese'.

### (3) The Frequency of Occurrences of the Passive in English and Chinese

Statistically, there is a marked gap. Comparing a number of Chinese vs. English texts of the same register will reveal that passive constructions are notably more common in English. Many ideas expressed in the passive in English turn up as active in equivalent Chinese texts, while the opposite rarely happens. (Little syntactical research has been done in this area so far, so one has to speak from experience and general impression of experts). So the problem for the translator is when to retain the passive, and how.

### (4) The Logic of the English Passive

The idea of using the passive form with the English-speaker is fundamentally different from that with the Chinese. In Chinese, the passive form is usually employed together with the agent of the action, otherwise the notional passive is used instead.

In English, on the other hand, when the agent or doer of the action expressed by the predicate verb is to be emphasized, we make it the subject of the sentence, which is thus in the active form. Or when the

object of the action is to be emphasized, we make the object of the verbal action the subject of the sentence which is thus said to be in the passive form. So the agent of the action is usually not expressed in an English sentence in the passive form, just contrary to the Chinese construction.

While the passive form is comparatively rare in Chinese, it plays a very important role in English. The English-speaker considers it necessary to put the verb in the active in some cases, and in the passive in others. Typically:

- a. When the active subject is known and need not be mentioned:
  - All the counter-revolutionaries will, sooner or later, be arrested and punished accordingly. (i.e. by the government or the police.)  
Typical Chinese equivalent: retain passive, supply agent as object of sentence.
  - Visitors are requested to wait a little. (i.e. by the host, managers, etc.)  
Typical Chinese equivalent: turn into active, with active subject dropped.
- b. When the active subject is unknown or cannot be readily stated:
  - The doctor was immediately sent for.  
Chinese: turn into active, supply agent ('someone').
  - New factories, schools and hospitals are being built in the city.  
Chinese: turn into active, with no agent as active subject.
- c. When the active subject is self-evident from the context:
  - The toast was duly drunk.  
Chinese: turn into active, supply subject ('the host and guests', 'everyone', etc.)
- d. When the active subject is not mentioned for some special reasons (tact or delicacy of sentiment):
  - Some things have been said here tonight that ought not to have been spoken.  
Chinese: turn into active; supply subject ('someone').
- e. When the active subject is less important than the object:
  - A child was run over by a car.  
Chinese: retain passive with bei 被 or similar unpleasant prepositions, see below.
- f. When the active subject is avoided for stylistic reasons (e.g. to avoid incoherence on account of shifting construction):
  - I was asked several questions in the oral exam and answered every one correctly. (Instead of 'The teacher asked me several questions in the oral exam and I answered them correctly'.)  
Chinese: turn into active, with the active subject dropped.



- Larry actually loved her and was loved in return.  
Chinese: turn into active with active subject supplied.

It is clear from the above examples that there is no single rule of handling passive constructions when translating, instead there are a few standard strategies.

#### (5) The Passive Construction in Chinese

There are a few features relevant to the English-Chinese translator:

- a. Unlike English, there is at times no sharp distinction between an active and a passive construction in Chinese, syntactically as well as semantically. A line like

- 不覺 青 林 沒 晚 潮  
not aware green forest cover/disappear evening tide  
can be interpreted as 'gradually, the green forest fades out in the evening tide'. The very force of the expression lies in the ambiguity of the image.

- b. Obvious semantically passive ideas are expressed in syntactically 'neutral' forms, without passive markers:

- 狡 兔 死 走 狗 烹  
wild rabbits dead, hunting dogs boil.  
(After all the wild rabbits are hunted, the dogs are put into the pot to be boiled and served as meals.)

- 書 還 沒 有 看 完  
book yet not have been read through.  
(The book has not been read through by me.)

- c. Untutored translators tend to retain the passive form in Chinese blindly, thus either make the TLT sounds unnecessarily marked, or utterly unnatural:

- He was deeply loved by her. 他是被她深深地愛着的。  
-- We were given a hearty welcome. ?我們被給以熱誠的歡迎。  
-- What are you called? \* 你被叫什麼名字?

(An asterisk before a sample sentence cited denotes unacceptable grammatical construction; a question mark indicates doubt in grammaticality.)

- d. Untutored translators tend to put down bei 被 as passive marker every time when constructing passive sentences, thus resulting in translationese. They have to be reminded that there are other legitimate passive markers, each with slightly different functions and tones. A wrong choice of alternative preposition for the English 'by' may result in stylistically unacceptable or ungrammatical sentences. For example, some prepositions can only be used in positive contexts, others the opposite:

- He was criticized by the management.  
 He-bei 被 -the management-criticized.  
 He-ai 挨 -the management-criticized.  
 \*He-meng 蒙 -the management-criticized.
- He was praised by the management.  
 He-bei 被 -the management-praised.  
 \*He-ai 挨 -the management-praised.  
 He-meng 蒙 -the management-praised.

And there are other semantic restrictions on different equivalents of 'by':

- He was betrayed by his friends.  
 He-gei 給 -friends-betrayed.  
 He-bei 被 -friends-betrayed.  
 He-you 由 -friends-betrayed.  
 \*He-shou 受 -friends-betrayed.  
 \*He-ai 挨 -friends-betrayed.
- He was substituted by her.  
 ?He-gei 給 -her-substituted.  
 He-bei 被 -her-substituted.  
 He-you 由 -her-substituted.  
 \*He-shou 受 -her-substituted.  
 \*He-ai 挨 -her-substituted.
- He was given a beating.  
 He-gei 給 -others-beaten.  
 He-bei 被 -others-beaten.  
 \*He-you 由 -others-beaten.  
 He-shou 受 -others-beaten.  
 He-ai 挨 -others-beaten.

On the whole, bei is the constant while others are all variables with different shades of meaning. It should also be pointed out that where several alternatives are possible, there are usually stylistic nuances. For example, in 'He was given a beating', the use of ai is more emotionally charged than the more neutral gei or the unmarked bei. The examples given above are by no means exhaustive. The choice of another alternative, wei 為, for instance, brings formal and archaic flavour.

#### (6) The Translator's Strategies

(Discussions on the treatment of passive constructions in the twelve sentences in the homework. Students are invited to suggest and criticize. Afterwards, the following summing up.)

a. There are times when it is more desirable to retain the original passive construction, especially when the same idea can be expressed in passive in Chinese in a natural way, or when changing into active would alter the meaning:

- Members agreed that the declaration would be drafted by Mr Lee, revised by the Secretariat, and approved by the Presidium.

會員公議宣言由李君草擬，由秘書處修正，再經主席團批准。



-- His suggestions were not accepted.

他的建議沒有受到接納。

-- The murderer was arrested on the scene.

兇手當場就捕。

b. In a large number of cases, the translator is obliged by Chinese grammar or stylistic considerations to change the passive construction in English into active Chinese expressions:

-- He was given a banana.

他得到一只香蕉。(He got/received a banana.)

-- It was learned that....

據聞..... (One learns that....)

-- Have your hands been washed?

手洗了沒有? (Hands already washed?)

-- I was warned that....

我聽人警告說.....(I heard others warning me that....)

-- She was not surprised when she was told the news.

她聽到消息沒覺得驚奇。(She heard the news and did not feel surprising.)

-- I am convinced that he embezzled public funds.

-- I am satisfied that he embezzled public funds.

(both should become) 我確信他盜用公款 (I surely believe that he embezzled public funds.)

-- The patient's pulse is returning to normalcy. It is hoped that he will come out of the coma soon.

病人脈搏漸回復正常，希望很快就會從昏睡中醒過來。

(The patient's pulse is returning to normalcy. Hope he will come out of the coma soon.)

#### (7) Past Participles Used as Adjectives

The English-Chinese translator is warned to watch out for past participles used as adjectives in English. They must not be mistaken for passive constructions. This is not an uncommon mistake made by careless translators:

-- a trained horse.

(a horse which has been trained, NOT a horse under training or being trained by someone.)

-- a burnt house, the bread is burnt.

(in both cases, 'burnt' is an adjective qualifying the noun, and not a passive verb.)

-- This Shakespeare is bowdlerized.

(same as above.)

#### HOMEWORK AFTER THE LESSON:

1. Find ten examples, five of which with a passive construction in English but become active in the Chinese equivalent, and the other

five with a passive construction in English but remaining passive in the Chinese equivalent.

2. Can you think of cases where an active sentence in English ought to be translated by a passive one in Chinese?

### SUPPLEMENTARY READING:

Chapter 9 of Sun and Fung (1975).

2. Lesson 3 of the Cultural Course

### ADJUSTMENTS TO ANTHROPOLOGICAL MISMATCHES I -- CONCEPTS, IDEAS AND ATTITUDES

#### HOMEWORK BEFORE THE LESSON:

Translate the following sentences into Chinese:

1. a. Judas kissed our Lord and betrayed him.  
b. John kissed her as she closed her eyes.  
c. The mother kissed her baby.  
d. Young Ricky kissed his parents goodnight before disappearing upstairs.
2. Ours is not the age of chivalry.
3. Our neighbours are not respecting our privacy.
4. He: 'I like the book you write.'  
She: 'Thank you, I'm glad you like it.'
5. After struggling for years, Mr Jones is now a top dog in his profession.
6. Peter is a good man. James is a fine man. Patrick is a nice man.
7. a. Make love not war.  
b. I love you, you are my everything.  
c. Love me tonight.  
d. Jesus loves me.  
e. I love New York.
8. a. We are friends, mum.  
b. Tom is her boyfriend, and Peter is her lover.

Have you experienced cultural shocks, or had misunderstandings with Westerners when meeting English-speakers in the past? You will be asked to describe such incidents in the next lesson. So prepare your story beforehand.

#### INSTRUCTIONS AND DISCUSSIONS IN CLASS:

- (1) Anthropological Adjustments and Translating

People living in different parts of the world live in different ways,



and look at life somewhat differently. This goes without saying. But such generalizations do not help the translator very much. He has to find out, for example:

- in what ways are cultures different?
- how different are his SL and TL cultural backgrounds? (Is there any justification to the claim that the gap between English and Chinese is wider than English-German or English-Russian, but less so than English and the various aboriginal languages in New Guinea?)
- how can one assess one's TLT audience's understanding of and response to the SL culture?
- should the translator, in principle, 'over-translate' (patronizingly) to make sure that the TLT audience misses nothing of significance, or should he under-translate to sort of force his audience not to be lazy, in the belief that this is what ought to be done to improve inter-cultural understanding (which is, after all, what translating is about)?
- in practical terms, how alien foreign concepts, customs, objects, systems, etc., such as those analyzed below, can and should be represented in a translation?

(At this point, students are urged to describe experiences of cultural shock, misunderstandings with foreigners, etc., during past confrontation with English-speakers. They were asked to prepare this beforehand in the previous week.)

We all know that translating involves cultural adjustments. Gaps in understanding have to be bridged, more or less. In this respect, cultural problems can be divided roughly into three areas:

- a. Linguistic expressions.
- b. Concepts, ideas, attitudes.
- c. Social customs, details of everyday life.

The first kind have been covered in Lessons 1 and 2, and the last will be left to Lessons 4 and 5. The second kind is the concern of the rest of this lesson.

## (2) Examples of Differences in Concepts and Attitudes

### ANECDOTE 1

Summer 1980. My parents-in-law just arrived in Edinburgh to visit us. We invited our neighbour, a kind old lady who was exceedingly nice to us, to come and have afternoon tea.

As my mother-in-law speaks no English, and my father-in-law speaks very little, the old lady talked with them through my interpreting. We had a wonderful time together until my father-in-law asked how old she is.



Me: Dad would like to know your age.

She: Guess.

Me: She asks you to guess.

He: (in Chinese) Eighty years old.

Me: He says, er, eighty.

She: (visibly shocked and dismayed) Oh, oh! He really means it? does he? Eighty, good gracious.

Me: (utterly embarrassed)... No, no, he doesn't. He means, you see... It's our Chinese custom (I can see that she was not listening, switched off) to deliberately over-estimate other's age in order to be polite and respectful. You see, old age is associated with wisdom, authority, and blessings from heaven in China, and you have to seize every chance to show that you acknowledge other's age....Dad didn't really mean to offend.

She is seventy-six, she told us before that occasion. With thirteen years of translating experience behind me, I should know better when interpreting that disastrous figure. That was, in fact, what I had in mind at that critical moment. I would surely have said 'sixty-five', except for the fact that I knew I couldn't cheat in this respect, as my father-in-law would correct me, and lead to further embarrassment. Being a retired taxi-driver, his very limited English vocabulary must include simple figures.

What can one learn from this incident? A few remarks:

a. To be polite in conversation, different things are done and not done in different societies. One would question the wisdom of asking the other's age (and a lady's!) in a new acquaintance in most cultures. And it so happens that this is one of the few things you are expected to ask when striking up a conversation in Chinese. The standard recipe in Chinese might be: Question 1. May I know your surname? (The proper response is to give your surname, and, if the relation is meant to be somewhat permanent, your given name as well.) Question 2. From which village/province (now in Communist China, commune) do you come? i.e. your birthplace. Question 3. (If the conversation should carry on) And your honourable age? (The proper response is to tell the truth.)

b. It is customary to boost and exaggerate one's age in order to command respect and envy. To be able to live long is a blessing from heaven, a solid proof that one has lived a virtuous life so far. In mourning notices, the standard practice is to add three years to the age of the deceased. Also, to be X years old in Chinese means one is in one's Xth year on earth (a baby born in December 1980 will be 'three years old' by February 1982). Thus, 'he was fifty-two' means he was 48 or 49 by English reckoning. (Traditionally, one is entitled to calling oneself 'old man' after forty provided that one is not too poor or too much of a failure socially speaking). This is in diagonal opposite to the English practice of age-taboo, such as congratulating other's birthday by saying 'she is seventy-five years young today'.



c. What can the translator do? The old lady did not forget the incident of mistake by four years, nor did she allow us to forget it. It was brought up time and again in the months that followed. It is difficult for the average Chinese to understand such feelings.

d. Other apparently peripheral information, too, might be vital to the understanding of a culture-bound event like this one. For example, does the TLT audience know what does 'come to tea' mean, given the unique social meaning of afternoon tea in the British society? What is and what is not appropriate to be brought up in conversation at tea with new acquaintances? How casual is such a setting, and in what way is it ritualized? When translating a narration like this one, how can such missing information be supplied?

(Reactions and views from the students were invited at this point.)

### ANECDOTE 2

Japanese students (many of them teachers of English in Japan) came to Edinburgh for a couple of months to polish up their English. After weeks of hard work, they showed their appreciation by treating their tutors to dinner in a restaurant just before returning home. They thanked the tutors openly.

Student: We're very lucky to have you as our teachers.

Tutor: It's a pleasure. Your English has improved a great deal.

Student: No, we have not. We mean it, we really haven't! Not a bit.

Tutor: ???!

The remarkable thing about this is that the same thing is repeated every summer there, and I kept hearing the same complaints from different tutors year after year. They felt insulted when their students repeatedly proclaim that they have learnt nothing after spending weeks with them.

While finding no difficulty at all in understanding the behaviour of the Japanese, the audience, if they are Chinese, would not identify with the instructors, and fail to appreciate their frustration. This is, of course, typical oriental humility: 'I am a bad student. I haven't learnt a thing.' Given the situation, you cannot say anything but this.

Again, what can a translator do? Change 'We really haven't (improved a great deal)! Not a bit' to 'Thanks very much', the supposedly Western response to the tutors' compliments? (The irony here being that if the students had improved they would not say anything like 'we have not'.)

### (3) Translating Concepts

As a rule, a language would not have a word for a concept which does not exist in that culture. Despite the fact that English-Chinese



translation has been carrying on in considerable quantities for almost a century, and that contacts with Westerners have become so commonplace in places like Hong Kong, there are many concepts which are not readily comprehensible to the Chinese, and there are no terms in Chinese to describe them. A few well-known cases:

a. 'Privacy', as in

-- 'They are not respecting our privacy.'

-- (Nurse to patient) 'You may pull the curtains for privacy.'

There are innumerable examples to demonstrate the absence of such a concept in the traditional Chinese mind. Here I quote three:

i. Even in 1981, foreigners travelling to Mainland China complained that servants in their hotel read their postcards, telegrams, etc. before delivering them, or stand behind their back to share the fun of reading letters with their guests. It is understood that this is done without malice or evil intentions. On the contrary, it is their way to show concern, and to try to strike up a conversation. Reading letters sent to other members of the family (a 'family' is a large unit) is common and taken for granted. Asking for permission is as superfluous as knocking before entering a room. A virtuous man has nothing to hide, least of all from his dear ones.

ii. Visitors to rural China discover that even when there are a hundred rooms in a living compound, members of the extended family, perhaps forty persons or more, stick to a few rooms adjacent to each other in the same corner.

iii) After we got married we rented our own flat (which is a terribly unfilial step until recently, to desert one's family and live away from one's parents), my parents could not understand why they should not possess a key to our flat, and come and stay whenever they please.

It is no wonder that up till now there is not a word in Chinese which comes anywhere near to 'privacy'. No matter how you phrase it, the Chinese translation would not sound right for the two sentences cited above. A famous translator suggested the following for the second sentence, which I think could be one way out:

-- 你可以拉上窗簾，分個內外。

(You may pull the curtain, separating the outside from the inside.)

b. Concepts like 'chivalry', 'charity', 'romantic love', and 'empathy' are each a conglomeration of ideas, and require paragraphs to describe. Even when translation equivalents are coined to represent the concept, such as 騎士精神 (literally: traditional rider spirit) for 'chivalry', they do not help very much. It takes generations of intercourse to get across such ideas, if at all. The translator can only do as much as he can to convey some of the meanings to suit the occasion.



Try to explain to a Westerner what the following terms are about, and you would realize how futile it is to look for equivalents in English:

- philosophical ones: 仁、義、禮、忠、孝
- literary criticism ones: 逸、意、風、靈、化、趣、雄奇、陰柔
- medical ones: 氣、寒、涼、熱、毒

Can the traditional medical term 氣 (air-breath) be seen as an equivalent of, say, 'humour' in medieval medicine and metaphysics? And what can one do with descriptions like the following?

- 採陰補陽，摩臍過氣 (《西遊記》)

Equally tricky are seemingly synonymous adjectives which form part of some set concepts, such as

- a good man, a nice man, a kind man, the best man, a fine man
- 好人、良人、佳人、美人、善人、麗人、義人、聖人、賢人、妙人、神人、仁人

Sometimes, ideas very common to a culture do not have identical boundaries in another language. To the English speaker, the following concepts may be quite distinct:

- 'sexual love' - 'non-sexual love' - 'friendship' - 'acquaintance'

But other languages may not divide them up in a similar manner. Even when translation equivalents are common, it is doubtful if they convey the same notions to the un-Westernized Chinese. Moreover, the same term in English may refer to very different things, as demonstrated in items 7a, b, c and d in the exercises before this lesson.

Take a less abstract example. A lengthy explanation may be necessary when translating the idea of 'kissing' for the Chinese audience. To kiss someone goodbye and to kiss the bride is unknown up till recently among the Chinese, and a 'holy kiss', or to kiss the soil, can be all the more puzzling. Different terms have to be employed for sexual (接吻) and non-sexual (親吻) kissing (cf. item no.1 in the exercise). Being a much rarer action with heavy Western overtones, sexual kissing carries more emotive and shocking force when mentioned in Chinese.

#### (4) Concepts are Reflected in Linguistic Communication

As illustrated by the second anecdote above, the dissimilar way of reacting linguistically to a situation reflects a deeply rooted philosophy of life. Humility is a prima virtue in the East, and if you don't have it, you jolly well pretend that you do. The typical reaction of a Westerner to compliments and praises ('Thank you') is unthinkable. How can one admit one's virtue or ability, deservedly or otherwise? So the translator runs into trouble when coming across conversations like:

- I like the book you wrote.  
Thank you, I'm glad you like it.



The acceptable Chinese response must be:

- 見笑                    It deserves only to be laughed at.
- 不是, 不好            No, no, you are wrong. It is badly written.
- 失禮                   I feel ashamed of myself (that you should read it).
- 過獎                   You have gone too far praising it.
- 客氣, 不敢當        You are too polite. I dare not take your compliments.

The translator has to go a long way to explain it, or to change the expression for a functional equivalent, which might have opposite referential meaning.

Another example: the attitude towards the fairer sex. The admission by former Japanese prime ministers when interviewed by Western journalists that they beat their wives regularly led to public outcry outside Japan. But no eyebrows were apparently raised at home. Even when they are given the chance to accompany their husbands to state visits abroad, wives of Japanese P.Ms. are seen running desperately after their husbands on the red carpet after landing, as he totally ignores his wife's presence. It goes without saying that 'Ladies and gentlemen' becomes 'Gentlemen and ladies' in Chinese. Lengthy explanations must be provided for the Western reader when translating sayings like this one, if they are to be understood properly:

- 惟小人女子之難養。            (《論語》)

(How difficult it is to keep women and base people in the household.

Also:

-- Confucian Anelects.)

- 且今世之所謂學者何哉？日夕策馬候權者之門，門者拒不入，則甘言媚詞，作婦人狀，袖金以和之。    (明宗臣)

(And what do these flatterers of our age do? Day and night they ride their horse and wait at the doors of the ones in power. When refused by the men at the gate, they would use all kinds of sweet and flattering words like a woman, while also taking gold from their sleeves to bribe them.)

Culture-bound expressions like these are often more subtle. One has to be all the more careful when reading English texts, as the SL is not one's first language.

##### (5) Concepts Associated with Physical Objects

A rose is common in the English garden. It is rare in China until recently, and non-existent in some cultures. It cannot 'mean' the same thing to different peoples. When a hero in a Victorian novel sends his sweetheart roses as tokens of love, there is no guarantee that the TLT reader understands what the flowers signify. The snake becomes the embodiment of wickedness, thanks to Genesis, but to the Chinese it is a superb tasty delicacy, full of good nourishments. In French, the sun is masculine in gender, while the moon is feminine. In German, it is the other way round. According to some commentators, the French



might have emphasized the sun's brightness and respectfulness, the Germans its warmth and lovingness. The French emphasize the moon's quiet and charming nature, but to the Germans it is a lonely aloof creature. As a bi-cultural, a citizen of two worlds, the translator has to be sensitive to such feelings. Failure to see the world in terms of both the SL and TL cultures can lead to disastrous results.

A well-known example. Dogs are common to the British and the Chinese societies. But they are man's best friend in one, and man's best food and a culprit in another. Compare these canine allusions:

- |   |   |
|---|---|
| -- a dog in the manger                            | -- dog does not eat dog   |
| -- a lucky dog                                    | -- dog-fight  |
| -- a dead dog                                     | -- every dog has its day  |
| -- a sly dog                                      | -- let sleeping dogs lie  |
| -- a top dog                                      | -- a sad dog  |
| -- an underdog                                    | -- a yellow dog   |
| -- to go to the dogs                              | -- dog-tired  |
| -- to dog-ear a book                              | -- to be dog lazy   |
| -- to dog one's steps                             | -- to throw to the dogs   |
| -- to help a lame dog over a stile                | -- sick as a dog  |
| -- to keep a dog and back oneself                 | -- not to have a dog's chance   |
| -- to lead a cat and dog life                     | -- old dogs learn no new tricks   |
| -- to lead a dog's life                           | -- in the doghouse  |
| -- love me, love my dog                           | -- to die like a dog  |
| -- he that sleeps with dogs, must rise with fleas |   |
| -- hungry dogs will eat dirty pudding             |   |
| -- give a dog an ill name and hang him            |   |
| -- 狗仗人勢   | : like a dog relying on his master's authority to bully others                                    |
| -- 狐羣狗黨   | : in the bad company of foxes and dogs  |
| -- 狼心狗肺   | : with a wolf's heart and a dog's lung (i. e. heartless and wicked)                               |
| -- 狗咬狗骨   | : dog bites dog's bones (fighting one's own people)   |
| -- 狗胆包天   | : ruthless and dare-devil like a dog  |
| -- 狗娘養的   | : raised by a bitch (a curse)   |
| -- 狗崽子  | : son of a bitch (bastard)  |
| -- 狗東西  | : like a dog (a despising remark)   |
| -- 狗眼看人低  | : under-estimating others like a dog does (i. e. disrespectful)                                   |
| -- 狗口長不出象牙  | : no ivory can grow out of a dog's mouth  |
| -- 狗腿子  | : dog-legged (i. e. lackey)   |
| -- 走狗   | : running dog   |
| -- 畫虎不成反類犬  | : trying to draw a tiger but ends up like a dog (aiming at lofty standards but failing miserably) |
| -- 狗咬呂洞賓, 不識好心人                                   | : a dog fails to appreciate other's goodwill, and bites his benefactor                            |

From the above comparison it is not difficult to see a very positive attitude towards the dog on the part of the English speaker, and an equally negative one at the Chinese quarter. The air of patronizing fondness and sympathy is unmistakeable in the English canine idioms, as is the despising

and debasing attitude in the Chinese ones. In this sense, the dog and his life is hardly the same existence in the two societies. To say the least, the translator must think twice before dealing with anything involving the dog. It would be disastrous, for example, to translate 'top dog' literally in item no.5 in the last exercise.

To sum up, no concept is innocent unless it is shown to be so as far as the translator is concerned. He has to be on the alert all the time, and take whatever measures are required to bridge this cultural gap for his target audience.

### HOMEWORK AFTER THE LESSON

Translate the following sayings into Chinese. Based on such allusions, what kind of a picture can you build up regarding the cat's image in the eye of the English speaker?

- |                     |                                     |
|---------------------|-------------------------------------|
| -- cat's skin       | -- to make a cat of somebody        |
| -- cat's house      | -- care killed the cat              |
| -- cat's meat       | -- cat burglar                      |
| -- cat's nest       | -- cat's eye-brow                   |
| -- cat's sleep      | -- let the cat out of the bag       |
| -- cat's paw        | -- wait for the cat to jump         |
| -- that old cat     | -- turn the cat in the pan          |
| -- to bell the cat  | -- it is enough to make a cat speak |
| -- a cat in the pan | -- there's no room to swing a cat   |

Suggest a few allusions to the cat in Chinese. Is the cat the same animal to the Chinese mind?

### 3. Lesson 5 of the Interpretive Course

#### EMOTIVE MEANING

#### HOMEWORK BEFORE THE LESSON:

Translate the following texts into Chinese:

1. The government of Lichtenstein is a democracy.
2. I turned down his invitation to the party yesterday.
3. Our representative is not obstinate, he is only firm.
4. I can't stand Mary. She is tall and thin and walks like a crane.
5. I admire Mary. She is tall and thin and walks like a crane.
6. Underdevelopment is not the prime problem in the developing nations. Underdevelopment is not a sin.
7. From the most distinguished tobacco house in the world. Dunhill.  
(A cigarette advertisement.)
8. (The guest to her host) I'd like to disappear a minute.



- 9. Peggy is a bachelor girl.
- 10. Peggy is a single woman.
- 11. Peggy is a spinster.
- 12. Peggy is an old maid.
- 13. Susan is in a delicate condition.

INSTRUCTIONS AND DISCUSSIONS IN CLASS

(1) What is 'Emotive Meaning' ?

We agreed in the lesson on Referential Meaning that:

- a. No word or semantic unit has exactly the same meaning in two different utterances.
- b. There are no complete synonyms within a language.
- c. There are no exact correspondences between related words in different languages.

We develop the last two points below.

The contrast between Referential Meaning and Emotive Meaning:

- REFERENTIAL MEANING refers to the relation between lexical units and the referents (denotata).
- EMOTIVE MEANING refers to the relation between the semantic units and the emotive response of the participants in a communicative act.

There are various kinds of Emotive Meaning; here we identify two of them:

- CONNOTATION is the meaning implied in the word in addition to the referential meaning.
- ASSOCIATION is the idea linked in the mind of the communicators related to some objects and recalled.

| e.g           | REFERENTIAL MEANING        | CONNOTATION                   | DENOTATION                                    |
|---------------|----------------------------|-------------------------------|---|
| Maiden voyage | the first voyage of a ship | first experience, unblemished | optimism, old-fashioned and literary in style |
| Step mother   | father's new spouse        | ---- (?)                      | sinister, cruel                               |
| gay           | to be happy                | homosexuality                 | deviation (?)                                 |

(2) The Emotive Force of Words and Its Manipulation

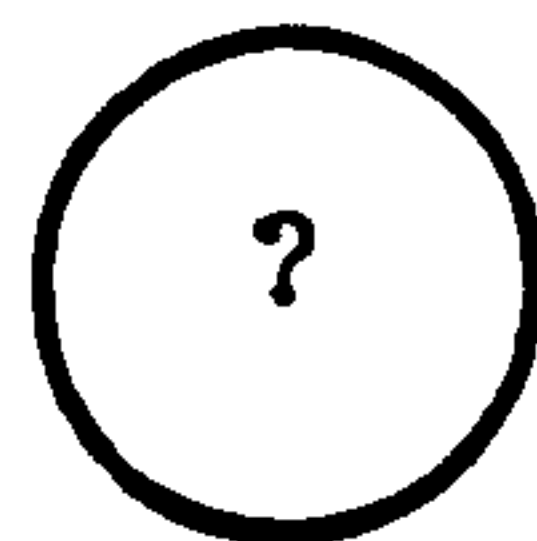
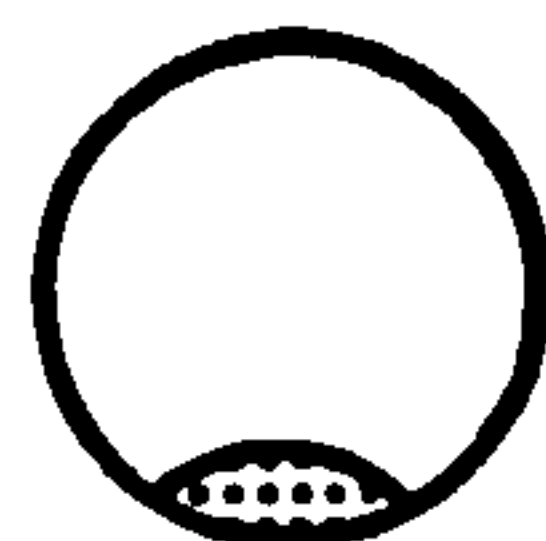
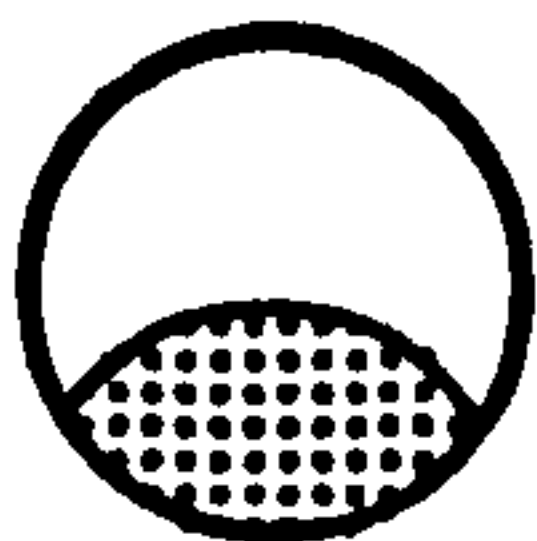
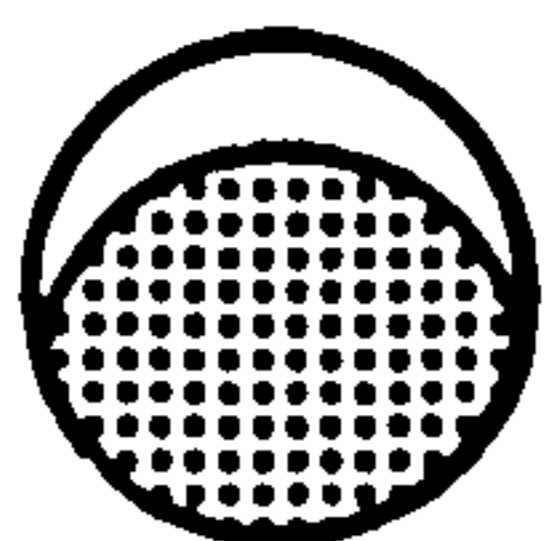
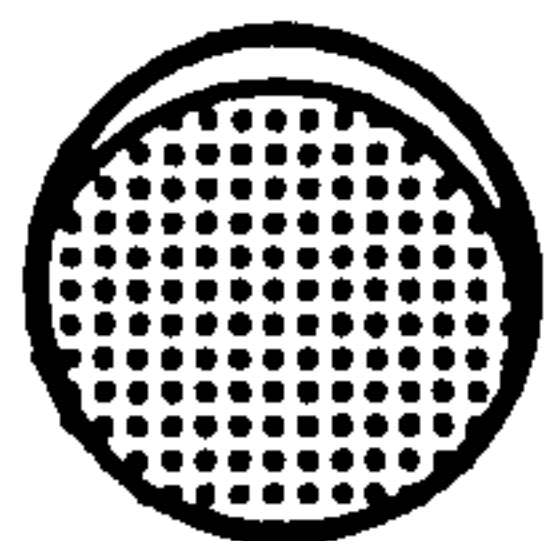
Truly neutral words are rare, though there are unmarked or less marked terms for some objects or concepts.

Examine the following sets of terms:

- Bobby, PC Chan, cops, policeman, pigs  
(Chinese counterparts) 男子漢、差佬、鬼、警察、PC 陳、警務人員

-- (different addresses for the same Mrs Lee) 隔鄰李太、內子、媽咪、  
李老師、高章李、爛賭李、諸事婆、長氣婆、三家姐、旺財嘅主人

Each term carries a different load of emotive meaning:



'Communism'

'Mother-in-law'

'Pay-day'

'Typewriter'

'The Yellow River'

To the foreigner, the Yellow River is just a geographical label, if it means anything at all. But to the Chinese, it is the cradle of their civilization, the stage of three thousand years of history, a constant threat of flooding, and a symbol of nationalism. (In the circles shown above, the shaded part represents emotive meaning, the unshaded represents non-emotive meaning.)

As mentioned above, there are different ways to refer to the same denotatum, or to 'say the same thing', though emotive overtones are always there. Translators have to be ultra-sensitive here, especially in contexts where emotive meanings are exploited (some types of texts and some authors are more likely to do so than others).

Apparent synonyms usually have different shades of meaning regarding their intensity, emotiveness, implications, etc. Example:

-- refuse : reject : repudiate : decline : turn down

(This will be followed up in a later lesson on 'Meaning : Summing up'.)

Discuss the meaning of each of the following set in class:

-- surprise : astonish : astound : amaze : flabbergast : shock

Are these in ascending order of intensity? Is there a comparable set in Chinese? How do the two sets fit?

Another often-discussed set:

-- firm : steadfast : unwavering : uncompromising : unyielding : stubborn :

不屈不撓 : 堅定不移 : 不妥協 : 毫不讓步 : 頑固 :

obstinate : inflexible : headstrong : pig-headed

固執 : 不聽人言 : 一意孤行

Remember what B. Russell said: 'I am firm. You are obstinate. He is a pig-headed fool.'

The emotive force of any bit of communication is context-bound, thus the above hierarchy can be misleading. How would you interpret the adjective 'thin' in the following utterances?

-- The new beauty queen is a sweet and thin girl.

-- I can't stand Mary. She's tall and thin and walks like a crane.

-- I admire Mary. She is tall and thin and walks like a crane.



Of course, the tone of delivery counts, as always. Yet it makes sense to distinguish synonyms like

-- thin : slender : slim

瘦 : 苗條 : 玉樹臨風

Other examples to be discussed in class:

-- John is a cautious man.

-- John is a prudish man.

-- Her handbag is cheap.

-- Her handbag is inexpensive.

-- Her handbag is not expensive.

-- Her handbag doesn't cost much.

Do you agree with the following classification?

| COMPLIMENTARY           | 'NEUTRAL'    | UNCOMPLIMENTARY    |
|-------------------------|--------------|--------------------|
| intercede               | intervene    | interfere          |
| the good things of life | luxuries     | extravagances      |
| innovative              | new          | new-fangled        |
| bachelor girl           | single woman | spinster, old maid |
| smile                   |              | leer               |
| defence                 |              | militarization     |
| virtuous                |              | sissy, puritanical |

Examples of deliberate and sophisticated manipulation of emotive meanings (i.e. traps for unsuspecting translators):

#### A. The Political Sphere

Political languages must not be taken on face value. Implication for translators:

- i. Careful deciphering -- familiarize with SL jargons.
- ii. Mastery of TL repertoire of political expressions.
- iii. Conform to demand of context, e.g. the stand of one's client or employer.

Examples:

-- The government of Lichtenstein is a democracy.

This statement tells us next to nothing. Perhaps the only information one can get out of it is that the speaker approves of that regime.

'Democracy', like a host of similar terms (freedom, liberalism; Facism) are often empty labels which mean only what the speaker means. Read the following carefully:

-- German Democratic Republic.

-- Social Democrats.

-- The democratic wing of the British Conservative Party.

-- The Democratic Party (USA).

-- The election is based on democratic principles.

Over the years, some labels become empty catchwords which stand for 'general goodness', others just the opposite:

- democratic, liberate, revolution, people, the working class, labour, advanced, development, scientific, peace-loving, free
- reactionary, Fascist, oppressive, aggressive, occupation

Since the Chinese 'Liberation' in 1949, the equivalent sets in the Chinese language somehow gained opposite emotive meanings in Beijing and Taipei, e.g. 'revolution', 'liberate', 'the people', 'communes' are strongly favourable on the Mainland, and taboo in Taiwan.

Emotive meanings of political terms and concepts change with the political climate. 'Americanism, Revisionism, Intellectuals, Elitism, Family Planning' are all strongly negative expressions up till the early seventies in Mainland China, and are becoming more and more positive since 1979. The UN stood for international justice, hope, and brotherhood in Taiwan until 1970 when the Republican government was expelled. Now negative terms have to be employed whenever it turns up in the news in Taiwan.

Political jargon: what does the following actually mean? Should it be translated literally? Any alternative? Justification?

- The leaders of the two states have had full and frank talks on a wide range of subjects of mutual interest in a friendly atmosphere.

It could indicate that the two leaders disagree on everything brought up for discussion, and sees no hope for a solution to anything!

What does the employment of the term 'The Third World', or any of the following, imply? Why this range of choice?

- backward countries.
- undeveloped countries.
- underdeveloped countries.
- less developed countries.
- developing countries.
- emergent nations.

The students are invited to translate the following:

- The American military are responsible for the arming and training of Chiang's gangs, and directing their attacks on the China Mainland and the coastal islands.

Then they are reminded that this SLT is pro-Communist, and there are several ways of translating the underlined terms, depending on where your boss stands:

- 美國/美帝軍事人員負責武裝和訓練我軍/國府軍隊/蔣幫，並指導/唆使他們向大陸/我國和沿海島嶼進行襲擊/騷擾。

It is no accident that intercontinental ballistic missiles are named after the 'appropriate' Greek gods:



-- Thor, Jupiter, Atlas, Zeus, Polaris.

## B. Advertising

Language use in the world of advertising is a fine example of emotive meaning manipulation. Here, connotation, and above all, association, are paramount.

Discuss the engineering behind the coining of the following advertisements:

- From the most distinguished tobacco house in the world. Dunhill.  
(emotive meaning of 'house'.)
- Cigarettes by John Player, England. (exclusiveness, artistic activity suggested by the syntactic structure. Cf. Landscape gardening by X, floral arrangements by Y.)
- Coke adds life.
- It's the real thing. Coke. (Why 'real' and 'life'?)
- Put a tiger into your tank. ('Tiger'?)
- 'King size', 'family size', 'economy size'.
- 'Brut' (Brand name of a perfume for men. Why Brut?)

Implications for the translator:

- i. Can advertisements be 'translated'?
- ii. How to locate subtle but crucial emotive meanings (e.g. 'Middle Tar -- as defined in H.M. Government Tables')?

## (3) Taboos and Euphemism

In the past, language is sometimes given mystical powers. The modern man would laugh at their ancestors' obsession with curses, etc., without realizing that similar 'superstitions' are equally abundant around him. Taboos and euphemisms are still everywhere in our language.

When G.B. Shaw used the expression 'bloody' in Pygmalion, it was meant to be a shock word. That was the age when this expression cannot appear in print or in decent conversation. Now directors of that play have to look for up-to-date equivalents to replace it. More and more people find it acceptable in everyday use, and it turns up regularly in the BBC as well as British Parliamentary debates.

This the translator who took Princess Anne literally when translating the controversial alleged remark in Australia:

-- Can't see a thing in this bloody strong wind.

在這含有血腥的大風中我不能看見什麼東西。

(I cannot see anything in this strong wind with a smell of blood.)

totally missed the point. (The translation is found in the overseas news in a Hong Kong Chinese daily.)

In the English-speaking world, the current taboo areas include sex, excretion, the Christian religion, and death (and old age).

Discuss: How universal are these? What are the Chinese traditional taboos? How far has the current Chinese language been influenced by these Western attitudes? Evidence?

Some examples:

#### A. Sex

Both in English and in Chinese, colloquial straightforward reference to the human sexual act is always violent and insulting, such as 'fuck'.

There are, throughout the ages and in almost every society, euphemistic expressions (and idiolectic terms and signs for every married couple) to refer to it.

To what extent should bawdy matters be represented 'faithfully' in the translation? This is a question which has been debated for decades. It all depends on the purpose of the translation, and the policy of the publisher or client. It is more important, though, for the translator to be sensitive to the overtones (degree of acceptability, romantic association, etc., and intention) of sexual terms in the SLT, and familiarize himself with the available repertoire in the TL.

The crude literal translation of 做愛 (make love) is a testimony to attitude change in the Chinese society. Traditionally, the sexual act is represented by all kinds of euphemistic expressions:

- 打扮得身子兒乍，準備來雲雨會巫峽。(《西廂記》)
- 賈寶玉初試雲雨情。(《紅樓夢》)
- 旦為行雲，暮為行雨。(《高唐賦》)

H.A. Giles, the famous translator of Chinese classics, left out the sexual descriptions when translating the following passage from a classical novel. He was a protestant missionary, and his readers are supposedly puritanical:

- 江西朱孝廉望寺中壁畫美女，心動神移，竟入畫中。……女回首，舉手中花，遙遙作招狀，乃趨之。舍內寂無人，遽擁之，亦不甚拒，遂與狎好。既而閉戶去，囑乃復至。(《聊齋》「畫壁篇」)

(But the young lady, looking back, waved the flowers she had in her hand as though beckoning him to come in. He accordingly entered and found nobody else within. They fell on their knees and worshipped heaven and earth together, and rose up as man and wife, after which the bride went away, bidding Mr Chu keep quiet until she came back.)

Note: 'Worship heaven and earth together' (the act of taking oath in a marriage ceremony in China) is not found in the SLT. There was no mention of marriage, and 'the bride' is again the translator's invention. Why did he do this?



## B. Excretion

In 'contrastive stylistics' terms, English seems to be far less open in referring to excretion and other bodily functions than other languages. For example, 'passing the wind' is almost matter-of-fact in Chinese. There is nothing like the following in Chinese:

|                                |           |            |                        |                    |
|--------------------------------|-----------|------------|------------------------|--------------------|
| W.C.                           | washroom  | rest room  | closet                 | comfort station    |
| toilet                         | jakes     | lavatory   | septic tank            | public latrine     |
| loo                            | dub       | the place  | the john               | the other place    |
| ladies                         | gentlemen | urinal     | men's room             | public convenience |
| stool                          | men       | cloak room | powder room            | closet stool       |
| bog                            | male      | commode    | earth closet           | necessary house    |
| lounge                         | female    | bed-pan    | ladies' room           | indoor sanitation  |
| privy                          | bathroom  | jerry      | thunder box            | outdoor sanitation |
| the smallest room in the house |           |            | geography of the house |                    |

- I'd like to disappear a minute.
- I'd like to wash my hands.
- I'd like to stop a minute.
- I'd like to powder my nose.
- I'd like to pick some flowers.
- I'll go behind the bushes.

According to a survey in Britain in 1962, the terms used were:

|          |     |
|----------|-----|
| toilet   | 65% |
| lavatory | 15% |
| bathroom | 14% |
| W.C.     | 4%  |
| others   | 2%  |

There is a never-ending search for euphemistic terms. For example, 'lavatory' (literally: 'wash-place') was introduced to replace more obvious, and therefore less subtle, ones. Now this subtlety is gone. According to one linguist, there is no neutral term in English.

One can spot a Chinese parallel. The term 出恭 (for opening the bowel), originally a highly euphemistic one from the tradition of holding a placard on one's way out of the examination hall to the toilet during public examinations which reads 出恭入敬 (leave and re-enter respectfully), now becomes crude and unmentionable. (Cf. 結恭 for constipation and 恭桶 for toilet bucket.)

Also, the translator has to look out for idiosyncratic expressions, e.g. '25 steps' and '50 steps' in the Boy Scout community, from the tradition of passing water and opening the bowel no nearer than 25 and 50 paces from the campsite area respectively.

## C. The Christian Religion

Nothing comparable in Chinese, though the names of god and devil are taboos. This will be discussed in detail in the lesson on Bible translating.

D. Death

Common expressions like 'passing away', 'deceased', 'no more', and 'kick the bucket' should be familiar. The taboo is equally strong in Chinese, if not more. Consider the large number of euphemisms:

- 過咗身 唔係度 賣鹹鴨蛋 玩完咗 伸直咗 歸西 長眠  
歸天 拉柴 埋咗單 仙遊 百年歸老 番去舊時個度
- 凡人死曰卒、曰歿、曰疾終、曰溘然、曰厥世、曰棄養、曰見背、曰長逝、曰捐館舍、其後又曰棄堂帳。(《兩般秋雨盦隨筆》)

E. Others

There are all kinds of euphemistic expressions in many quarters. Pregnancy is a case in point in English. 'In a delicate condition' and a few others are going out of fashion, and the latest version reported 'in trouble' reflects a trend of thought towards the matter. Interestingly, the Chinese equivalent used to be 'to have good news' ( 有喜 ), and one has good reasons to expect the emergence of a counterpart to 'in trouble' in the Chinese language.

HOMEWORK AFTER THE LESSON

1. Make ten sentences with the Chinese expression 光榮 (glory/glorious). Based on these sentences, find out the connotation and association of 光榮 by filling in the third column below:

|          | fame | renown | beauty | delight | honour | pride | vanity | ---- | ---- |
|----------|------|--------|--------|---------|--------|-------|--------|------|------|
| glorious | +    | +      | +      | +       | +      |       |        |      |      |
| glorieux | +    | +      |        |         | +      | +     | +      |      |      |
| 光榮       |      |        |        |         |        |       |        |      |      |

2. Find ten expressions for going to the toilet in Chinese. Arrange them along the following continuum:

|        |       |       |       |       |       |       |       |            |
|--------|-------|-------|-------|-------|-------|-------|-------|------------|
| polite | _____ | _____ | _____ | _____ | _____ | _____ | _____ | colloquial |
| formal |       |       |       |       |       |       |       | informal   |

Try to match each with an English equivalent with a similar degree of formality. Then do the same for 'to die'.

3. Here is a press release. Read it carefully.

'Responding to the sincere request for help received from the people of Gamania who have remained faithful to Socialism, the leaders of the Communist Party of the Soviet Union instructed their armed forces to go to the support of the people of Gamania to defend their Socialist gains, which are increasingly threatened by plots of domestic and foreign reactionary forces.'



- a. Translate the whole text based on the standpoint of the author.
- b. What does this communiqué really say? Translate it again for an audience which is not sympathetic to the source.
- c. Analyze this text: Which are the political jargons? What do they mean in layman terms?

Appendix 6

Attendance at the Extramural Classes

Part I: Number of students present

|          |    |    |    |    |    |    |    |    |    |    |    |    |
|----------|----|----|----|----|----|----|----|----|----|----|----|----|
| Session: | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 |
| Class EG | 25 | 22 | 21 | 18 | 17 | 16 | 14 | 11 | 12 | 13 | 10 | 11 |
| Class EC | 35 | 29 | 25 | 17 | 24 | 18 | 21 | 20 | 18 | 18 | 19 | 18 |
| Class EI | 28 | 26 | 27 | 22 | 18 | 15 | 17 | 16 | 17 | 16 | 13 | 14 |

Part II: Attendance in Percentages:

|          |     |    |    |    |    |    |    |    |    |    |    |    |         |
|----------|-----|----|----|----|----|----|----|----|----|----|----|----|---------|
| Session: | 1   | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | average |
| Class EG | 100 | 88 | 82 | 72 | 68 | 64 | 56 | 44 | 48 | 52 | 40 | 44 | 63.2    |
| Class EC | 100 | 83 | 71 | 49 | 69 | 51 | 60 | 57 | 51 | 51 | 54 | 51 | 62.3    |
| Class EI | 100 | 93 | 96 | 79 | 65 | 54 | 61 | 57 | 61 | 57 | 46 | 54 | 68.6    |



Appendix 7

Questionnaire to Course Students

(A translation of the Chinese original distributed at the end of the experiment.)

Dear Mr Chau,

This is how I feel about the English-Chinese Translation Course for beginners:

|   |                          |                                 |             |                     |                            |              |
|---|--------------------------|---------------------------------|-------------|---------------------|----------------------------|--------------|
| * I think the following lessons are (indicate by ticking):  | very<br>inter-<br>esting | not<br>very<br>inter-<br>esting | bor-<br>ing | very<br>use-<br>ful | not<br>very<br>use-<br>ful | use-<br>less |
| (The content of the various lessons, which differs from course to course, is listed here in turn -- please refer to the course curricula in 6.3.4, see also Tables 7-2a, 7-2b and 7-2d) | _____                    | _____                           | _____       | _____               | _____                      | _____        |
|   | _____                    | _____                           | _____       | _____               | _____                      | _____        |
|   | _____                    | _____                           | _____       | _____               | _____                      | _____        |
|   | _____                    | _____                           | _____       | _____               | _____                      | _____        |
|   | _____                    | _____                           | _____       | _____               | _____                      | _____        |

\* My remarks on the method of instruction (lecturing, exercises, handouts, etc.):

.....

\* My complaints on this course:

.....

\* Apart from the topics listed above, a translation course should include the following ones:

.....

\* Other opinions, questions, suggestions...:

.....

Signed \_\_\_\_\_

Appendix 8     The Students' Rating of the Individual TopicsPart I.     The Extramural Grammatical Class

| TOPIC   | <u>INTEREST</u> |             | <u>USEFULNESS</u> |             | Combined<br>Average |
|---|-----------------|-------------|-------------------|-------------|---------------------|
|   | Score           | Average     | Score             | Average     |                     |
| Common Nouns                                  | 5 (5)           | 1           | 7 (7)             | 1           | 1                   |
| Proper Nouns                                  | 5 (5)           | 1           | 7 (7)             | 1           | 1                   |
| Personal Pronouns                             | 5 (5)           | 1           | 7 (7)             | 1           | 1                   |
| Relatives, interrogatives,<br>and indefinites | 5 (5)           | 1           | 7 (7)             | 1           | 1                   |
| Articles, demonstratives,<br>and numerals     | 5 (5)           | 1           | 7 (7)             | 1           | 1                   |
| Tense and aspects, voice,<br>and participles  | 5 (5)           | 1           | 7 (7)             | 1           | 1                   |
| Translating techniques                        | 6 (6)           | 1           | 6 (6)             | 1           | 1                   |
| SL interference and<br>'Chinese' Chinese      | 5 (5)           | 1           | 7 (7)             | 1           | 1                   |
| Translating <u>Hamlet</u>                     | 1 (6)           | 0.17        | 2 (6)             | 0.33        | 0.25                |
| Translating foreign news                      | 3 (5)           | 0.6         | 6 (7)             | 0.86        | 0.73                |
| Translating the Bible                         | 0 (6)           | 0           | 0 (6)             | 0           | 0                   |
| Average                                       |                 | <u>0.80</u> |                   | <u>0.84</u> | <u>0.82</u>         |



Part II. The Extramural Cultural Class

| TOPIC   | <u>INTEREST</u> |             | <u>USEFULNESS</u> |             | Combined<br>Average |
|---|-----------------|-------------|-------------------|-------------|---------------------|
|   | Score           | Average     | Score             | Average     |                     |
| Cultural elements reflected<br>in language use of SL        | 6 (8)           | 0.75        | 7 (9)             | 0.78        | 0.77                |
| Concepts, ideas and attitudes                               | 7 (8)           | 0.88        | 7 (9)             | 0.78        | 0.83                |
| Geographical background,<br>objects and systems             | 4 (9)           | 0.44        | 2 (8)             | 0.25        | 0.35                |
| Daily life and customs                                      | 7 (9)           | 0.78        | 8 (8)             | 1           | 0.89                |
| Colours and numbers   | 3 (9)           | 0.33        | 6 (8)             | 0.75        | 0.54                |
| Figurative speech   | 6 (8)           | 0.75        | 7 (8)             | 0.88        | 0.82                |
| Synonyms, cultural relativity,<br>and componential analysis | 4 (8)           | 0.5         | 5 (9)             | 0.56        | 0.53                |
| Translating Hamlet  | 4 (8)           | 0.5         | 3 (8)             | 0.38        | 0.44                |
| Translating foreign news                                    | 2 (8)           | 0.25        | 8 (8)             | 1           | 0.63                |
| Translating the Bible                                       | 1 (8)           | 0.13        | 3 (8)             | 0.38        | 0.26                |
| Average   |                 | <u>0.53</u> |                   | <u>0.68</u> | <u>0.61</u>         |

Part III. The Post-Secondary Cultural Class

| TOPIC   | <u>INTEREST</u> |             | <u>USEFULNESS</u> |             | Combined<br>Average |
|---|-----------------|-------------|-------------------|-------------|---------------------|
|   | Score           | Average     | Score             | Average     |                     |
| Cultural elements reflected<br>in language use of SL        | 13 (18)         | 0.72        | 15 (18)           | 0.83        | 0.78                |
| Concepts, ideas and attitudes                               | 14 (18)         | 0.78        | 13 (18)           | 0.72        | 0.75                |
| Geographical background,<br>objects and systems             | 11 (18)         | 0.61        | 14 (18)           | 0.78        | 0.70                |
| Daily life and customs                                      | 14 (18)         | 0.78        | 13 (18)           | 0.72        | 0.75                |
| Colours and numbers   | 5 (17)          | 0.29        | 8 (18)            | 0.44        | 0.37                |
| Figurative speech   | 15 (18)         | 0.83        | 16 (18)           | 0.89        | 0.86                |
| Synonyms, cultural relativity,<br>and componential analysis | 3 (18)          | 0.17        | 9 (17)            | 0.53        | 0.35                |
| Translating <u>Hamlet</u>                                   | 7 (18)          | 0.39        | 5 (18)            | 0.29        | 0.34                |
| Translating foreign news                                    | 7 (18)          | 0.39        | 15 (18)           | 0.83        | 0.61                |
| Translating the Bible                                       | 8 (18)          | 0.44        | 7 (18)            | 0.39        | 0.42                |
| Average   |                 | <u>0.54</u> |                   | <u>0.64</u> | <u>0.59</u>         |

Part IV. The Extramural Interpretive Class

| TOPIC                               | <u>INTEREST</u> |             | <u>USEFULNESS</u> |             | Combined<br>Average |
|-------------------------------------|-----------------|-------------|-------------------|-------------|---------------------|
|                                     | Score           | Average     | Score             | Average     |                     |
| Function and communication theories | 5 (10)          | 0.5         | 6 (9)             | 0.67        | 0.59                |
| Domain and text types               | 5 (10)          | 0.5         | 9 (9)             | 1           | 0.75                |
| Referential meaning                 | 6 (10)          | 0.6         | 7 (9)             | 0.78        | 0.69                |
| Tone                                | 4 (10)          | 0.4         | 6 (9)             | 0.67        | 0.54                |
| Emotive meaning                     | 7 (9)           | 0.78        | 9 (10)            | 0.9         | 0.84                |
| Reading a text                      | -1 (10)         | -0.1        | 5 (9)             | 0.56        | 0.23                |
| Ambiguity, wordplay, and irony      | 9 (10)          | 0.9         | 9 (9)             | 1           | 0.95                |
| Context, hermeneutics               | 7 (10)          | 0.7         | 9 (9)             | 1           | 0.85                |
| Personal style and register         | 1 (9)           | 0.11        | 4 (10)            | 0.4         | 0.26                |
| Translating <u>Hamlet</u>           | 0 (10)          | 0           | 4 (9)             | 0.44        | 0.22                |
| Translating foreign news            | 6 (9)           | 0.67        | 9 (10)            | 0.9         | 0.79                |
| Translating the Bible               | 0 (9)           | 0           | 1 (10)            | 0.1         | 0.05                |
| Average                             |                 | <u>0.42</u> |                   | <u>0.70</u> | <u>0.56</u>         |

Part V. The Post-Secondary Interpretive Class

| TOPIC                               | <u>INTEREST</u> |             | <u>USEFULNESS</u> |             | Combined<br>Average |
|-------------------------------------|-----------------|-------------|-------------------|-------------|---------------------|
|                                     | Score           | Average     | Score             | Average     |                     |
| Function and communication theories | 5 (6)           | 0.83        | 7 (7)             | 1           | 0.92                |
| Domain and text types               | 2 (6)           | 0.33        | 7 (7)             | 1           | 0.67                |
| Referential meaning                 | 6 (7)           | 0.86        | 6 (6)             | 1           | 0.93                |
| Tone                                | 5 (7)           | 0.71        | 6 (6)             | 1           | 0.86                |
| Emotive meaning                     | 7 (7)           | 1           | 7 (7)             | 1           | 1                   |
| Reading a text                      | 3 (6)           | 0.5         | 5 (7)             | 0.71        | 0.61                |
| Ambiguity, wordplay, and irony      | 6 (7)           | 0.86        | 6 (6)             | 1           | 0.93                |
| Context, hermeneutics               | 6 (7)           | 0.86        | 7 (7)             | 1           | 0.93                |
| Personal style and register         | 1 (6)           | 0.17        | 3 (6)             | 0.5         | 0.34                |
| Translating <u>Hamlet</u>           | 1 (7)           | 0.14        | 3 (6)             | 0.5         | 0.32                |
| Translating foreign news            | 2 (6)           | 0.33        | 5 (6)             | 0.83        | 0.58                |
| Translating the Bible               | 2 (7)           | 0.29        | 1 (6)             | 0.33        | 0.31                |
| Average                             |                 | <u>0.57</u> |                   | <u>0.82</u> | <u>0.70</u>         |



NOTE: In the five tables in this appendix, the preceding figure under 'Score' represents the total score obtained by adding up the ratings (in the form of +1, 0 or -1) awarded by the respondents based on the principle outlined in the first two paragraphs of 7.1.3.1. The other figure put within a bracket indicates the number of respondents who voted in that column. The 'Average' is obtained by dividing the score by the number of voters. The 'Combined Average' is the mean of the two averages for that particular topic.

Appendix 9 The Test Paper

## Part I. The English Text

THE TWO MAGICIANS

(1) Long long ago, there lived a shy lad who liked music. People spoke well of him because he would visit the sick, and play violin for them. After his visits they felt better and often recovered within a few days. (2) This wasn't because of his music, though, but because he was a magician who brought good luck. He was such a good magician that nobody suspected him. They all thought he was just a shy lad who liked music.

(3) In the same town there lived a girl who was rather good looking. (4) She was slender, (5) has a rosy face, and (6) her eyes were blue and charming as the waters that wash the coast of Skye. (7) Her mother and father had completely spoiled her. But, even worse, the neighbours suspected she was a magician. (8) The older ones remembered that her great-grandmother and an aunt had been burnt, (9) because they were both suspected of being witches. So when rain damaged the crops, or hens would not lay eggs, or when the cows did not give as much milk as they should, everyone blamed this girl. (10) And there was some truth in what they say. But she had a lovely smile, a way of moving her head and looking at you which was happy but naughty, so no one goes to find out what she was doing. Like most spoiled people, she was very stubborn and liked having things her own way.

Often, as she came and went in the town, the shy lad would look at her. He gradually fell in love with her, but was too shy to tell her. He never thought of using his magic to make her love him, because he felt it should be used only to help other people and not to help himself.

Her eyes saw the lad follow her, and she enjoyed being courted by him. But she was so stubborn and would not encourage him in any way. She felt she should keep him waiting and perhaps test him, just to see how deeply he loved her. They both knew that the other was a magician, but neither of them spoke to each other.

He felt that he loved her more and more every day. So one Sunday morning he took his violin underneath her window. He played a love song for her, and his music filled the garden.



She really liked his song, but on the following Sunday when she saw him coming towards the house, (11) her stubbornness asserted itself and urged her to avoid him. She wanted to test the powers she knew he possessed. So she became a rose in the garden. But he at once became a bee and kissed her again and again. Quickly she turned into a butterfly, but (12) in a second he became the warm and lovely west wind that carried her.

(13) She turned into a lark and rose singing in the morning, but he became an eagle and caught her. (14) Then she changed into a fish, but now he had become a fisherman standing in the river waiting. (15) She left the water as a dragon, but now he had become St. George with his lance upheld waiting. (16) She changed into a fox, ran across the fields, but he was a dog who chased her. (17) She turned herself into a billion drops of rain, but he became the ocean ready to collect each one of them. She thought that as a nun no man could come near her, (18) but he became a priest and came to bless her day and night. (19) She turned into a queen, and he became her prince. (20) When she tried to escape as a rat, he was a cat running after her. (21) Then she changed into an old lady, but he became her grey-hair mate. She became a hen, but (22) without a second thought he changed himself into a cock, (23) running after her and cried, "cock-a-doodle-do". She changed into a gold jug in a tavern, (24) and when he saw other men put their lips on it, his eyes turned green with jealousy. So he became the cupboard which locks her up.

(25) She fell sick and would not let his music reach her, so he was a doctor. (26) When she would not let him cure her with his love, she died; and again he became the earth where they laid her. She did not like being dead, (27) but knew that whatever she chose to do in life, he was her mate. (28) So her soul rose to heaven and there he was St. Peter who welcomed her. Then she knew it was useless.

"Since you won't let me alone, you may as well have me as your own," she said stubbornly.

(29) So they returned to the town and were soon married. He was very nice to her and she became less and less stubborn. In fact, she grew to love him very much, especially in the evenings when he played his violin for her. They became so happy that neighbours said they could not imagine that the two ever argued. (30) And the girl knew that she was wrong to be so stubborn before.

## Part II. The Answer Sheets

以上是個蘇格蘭的民間故事，現在要翻譯做中文，編在一本兒童故事集裏，讓大人（家長、教師、廣播員等）看了之後，可以講給小朋友聽。小聽眾的年齡約十到十二歲，即是高小程度。

下面從這個故事中選出了三十句，每句列出了三種譯法。你以為那一種最合適？請在每題三行之中，用「✓」號表示出來。

1. ☐ 在很久很久以前，那兒住了一個害羞的男孩子，他很喜歡音樂。  
☐ 從前有個地方，有個害羞的男孩子，很喜歡音樂。  
☐ 很多年之前，住了一個害羞的男孩子，很喜歡音樂。
2. ☐ 但這並不是因為他的音樂治癒人，而是原來他是懂得法術的，能夠給人帶來好運。  
☐ 但這並非由於他的音樂治癒人，而是他本來懂法術，能予人帶來好運。  
☐ 這並不是因為他的音樂，却因為他是一個懂得法術的人，給人帶來好運。
3. ☐ 在同一個鎮上，住了一個頗為美麗的女孩子。  
☐ 在同一個鎮裏，那兒住着一個女孩子，她非常美麗。  
☐ 在同一個鎮上，住了一個非常美麗的女孩子。
4. ☐ 她身裁窈窕，  
☐ 她身裁瘦削，  
☐ 她是很窈窕，
5. ☐ 有一副嫣紅的容顏，  
☐ 面色如玫瑰，  
☐ 有一副玫瑰色的容顏，
6. ☐ 她那兩隻眼睛是藍色的和美麗迷人，像斯蓋島岸邊的水一樣。  
☐ 她的眼睛像天空海岸的水那樣藍得迷人。  
☐ 她的眼睛像斯蓋島岸邊的海水那樣藍得迷人。
7. ☐ 她的爸爸媽媽自小把她寵壞了。  
☐ 她的媽媽和爸爸完全把她寵壞了。  
☐ 她雙親完全寵壞了她。
8. ☐ 年紀較大的人都記得：她曾祖母和姑母給燒死了，  
☐ 年紀較大的人都記得：她曾祖母和有個長一輩的女親人給燒死了，  
☐ 年紀較大的人們記得她的曾祖母和一個長一輩的女親人曾經被燒死，
9. ☐ 因為人們懷疑她們是女巫，而在那個時代，女巫都要受火燒的刑罰。  
☐ 因為人們懷疑她們是女巫。  
☐ 因為她們都一同被懷疑做女巫。
10. ☐ 而他們說的話並非全無根據。  
☐ 而他們說的話有一些真理。  
☐ 而他們說的話倒是有些道理的。



11. ☐ 她忽然又倔強起來，很想避開不見他。  
☐ 她忽然頑固不可理論，很想避開不見他。  
☐ 她的倔強忽然出現，慫恿她去避開不見他。
12. ☐ 他旋即變為陣陣當地溫暖可愛的西風。  
☐ 他即時變成了陣陣西風，承載着她，因為在那個地方，西風是最溫暖舒服的。  
☐ 他即時變成了溫暖可愛的西風。
13. ☐ 她變成了唱歌好聽的百靈鳥，早晨起來唱歌。  
☐ 她變成了百靈鳥，早晨起來唱歌。  
☐ 她變成了一隻百靈鳥並且早晨起來唱歌。
14. ☐ 於是她變成了一條魚，但是他早已變了做個漁夫，站在河中等着她，原來那兒的漁夫都是這樣釣魚的。  
☐ 於是她變成了一條魚，但是他早已變了做個漁夫，站在河中等着她。  
☐ 然後她變成了一條魚，但是他現在已經變了一個站在河中等候的漁夫。
15. ☐ 然後她上岸變成了一條龍，但是他早已變成了聖喬治，拿着長矛在等她。  
☐ 然後她上岸搖身一變，成了一條龍，然而他早已變成了聖喬治，持長矛相待。  
☐ 然後她上岸變成了一條龍，但是他早已變成了聖喬治，拿着長矛在等她。根據英國傳說，聖喬治是龍的剋星。
16. ☐ 她變成了狡猾的狐狸，在田間跑過，但是他變成了狗追她，  
☐ 她變成了狐狸，在田間跑過，但是他變成了狗追她，  
☐ 她變成了一頭狐狸，在田間跑過，但是他變成了一頭追她的狗，
17. ☐ 她變成了十億滴雨水，  
☐ 她變成了千千萬萬滴雨水，  
☐ 她變成了一兆滴雨水，
18. ☐ 但是他變成了一個牧師，早晚來替她祝福。  
☐ 但是他變成了一個神父，早晚來降福她。  
☐ 他則變成一名神父，朝朝暮暮來降福她。
19. ☐ 她變為一個女皇，然而他變為其皇夫。  
☐ 她變成一位女皇，他却變做她的皇夫。  
☐ 她變成一位皇后，他却變做她的皇帝。
20. ☐ 她變成一隻大老鼠想脫身，他變成一頭貓追着她。  
☐ 她變為大老鼠一頭藉以脫身，他則為一頭貓追着她。  
☐ 她變成一隻老鼠想脫身，他變成一頭貓追着她。
21. ☐ 她變做一個老婦人，他却變成白髮老公公做她的伴侶。  
☐ 她變做一個老婦人，他却變成灰髮老公公做她的伴侶。  
☐ 她搖身而為老婦，他則變成白髮老翁相伴。

22. ☐ 他無須三思，即時變成了公雞，  
☐ 他無須三思，即時把自己變成了一頭公雞，  
☐ 他無須再想一次，即時變成了公雞，
23. ☐ 追着她喔喔而啼。  
☐ 追着她喔喔地在啼。  
☐ 追着她在叫：「喔呀得道」。
24. ☐ 他看到別的男人咀唇湊近它，妬忌得眼紅了。  
☐ 他看到別的男人咀唇湊近它，眼睛妬忌得轉綠。  
☐ 當他看見其他男人把他們的咀唇放在它上面時，他妬忌得眼紅了。
25. ☐ 她病倒了，不容許他以音樂接近，於是他便變成醫生；  
☐ 她病倒了並且不肯讓他的音樂接近她，於是他就變成一個醫生；  
☐ 她病倒了，不肯讓他的音樂接近自己，於是他就變成醫生；
26. ☐ 當她不肯讓他用他的愛情醫好她時，她就死了；  
☐ 她不肯由他用愛情醫好自己，即告逝世；  
☐ 她不肯讓他用愛情醫好自己，就死了；
27. ☐ 於是明白到不管自己在世上做甚麼，他都要伴着自己，  
☐ 但是知道不管她在世上做甚麼，他都要成為她的伴侶，  
☐ 然明白到不管自己在世上為何，他莫不相伴，
28. ☐ 於是她的靈魂升到天堂，他變做聖伯多祿在那裏歡迎她，因為聖伯多祿是負責看管天堂大門的。  
☐ 於是她的靈魂升到天堂，他變做聖彼得在那裏歡迎她。  
☐ 於是她的靈魂升到天堂而他已變做歡迎她的聖伯多祿。
29. ☐ 彼等於是回到鎖上，旋即結合為夫婦。  
☐ 他們於是回到鎖上裏並且不久結了婚。  
☐ 他們於是回到鎖上裏，不久就結為夫婦。
30. ☐ 她明白自己以前性格倔強，實在很不對呢。  
☐ 並且她知道她以前性格倔強是不對的呢。  
☐ 她且明白自己昔日性格倔強非常不對。

( 全卷完 )

姓名.....



## Appendix 10

Sample Items in the Test

To illustrate the choices available and the distinctions between faulty and fault-free answers, six items, two from each Type, are explained below:

## (a) Type 1 options --

Item 24. The SLT reads, 'And when he saw other men put their lips on it, his eyes turned green with jealousy'. The options:

- ☐ 他看到別的男人咀唇湊近它，妬忌得眼紅了。  
'And when he saw other men put their lips on it, his eyes turned red with jealousy.' (In acceptable Chinese syntactic pattern.)
- ☐ 他看到別的男人咀唇湊近它，眼睛妬忌得轉綠。  
'And when he saw other men put their lips on it, his eyes turned green with jealousy.' (In acceptable Chinese syntactic pattern.)
- ☐ 當他看見其他男人把他們的咀唇放在它上面時，他妬忌得眼紅了。  
'And when he saw other men put their lips on it, his eyes turned red with jealousy.' (A practically word-for-word rendering, retaining SL syntax, resulting in clumsy translationese.)

It is idiomatic to describe one's eyes turning red with jealousy in Chinese, never green. Thus the first choice is fault-free, the second an XC mistake, the third an XG mistake.

Item 28. The SLT reads, 'So her soul rose to heaven and there he was St Peter who welcomed her'. The options:

- ☐ 於是她的靈魂升到天堂，他變做聖伯多祿在那裏歡迎她，因為聖伯多祿是負責看管天堂大門的。  
'So her soul rose to heaven, and there he was St Peter (Latin-based transliteration in the way used by the Chinese Catholic Church) who welcomed her, as it was St Peter who keeps the gate to heaven.' (In acceptable Chinese syntactic pattern.)
- ☐ 於是她的靈魂升到天堂，他變做聖彼得在那裏歡迎她。  
'So her soul rose to heaven, and there he was St Peter (English-based transliteration in the way used by Chinese Protestant Churches) who welcomed her.' (In acceptable Chinese syntactic pattern.)

- ☐ 於是她的靈魂升到天堂,而他已變做歡迎她的聖伯多祿。  
 'So her soul rose to heaven, and there he was St Peter (Latin-based transliteration in the way used by the Chinese Catholic Church) who welcomed her.' (A practically word-for-word rendering, retaining SL syntax, resulting in clumsy translationese.)

Though this is a Scottish folklore, and the national church in Scotland is not Roman Catholic, the background of this story is obviously Catholic. So in a Chinese translation, it is more appropriate to use the form preferred by the Catholic Church. Also, since the TLT is aimed at a young audience, and the average Chinese child is not expected to know the alleged role of St Peter mentioned here, it is felt that a brief explanation is indispensable if the audience is not to be confused (footnotes are not appropriate as the translation is made for eventual oral delivery). So the first choice is fault-free, the second is an XC mistake, the third an XG mistake.

(b) Type 2 options --

Item 19. The SLT reads, 'She turned into a queen, and he turned into her prince.' The options:

- ☐ 她變為一個女皇,然而他變為其皇夫。  
 'She turned into a female sovereign, and he became her husband-of-the-female-sovereign.' (In a somewhat archaic literary tone.)
- ☐ 她變成一位女皇,他却變做她的皇夫。  
 'She turned into a female sovereign, and he became her husband-of-the-female-sovereign.' (In unmarked plain modern Chinese.)
- ☐ 她變成一位皇后,他却變做她的皇帝。  
 'She turned into a sovereign's wife, but he became her sovereign.' (In unmarked plain modern Chinese.)

The Chinese language has two terms for 'queen', one referring to a sovereign who is female, the other to the sovereign's wife. In the first option, a less respectful article (一個) is used before the queen. This is less appropriate than the respectful '一位' used in the two other options. Also, '為' and '其' used in the first option make the sentence archaic in style. So, the first option is an XI mistake, the second fault-free, and the last an XC mistake.

Item 20. The SLT reads, 'When she tried to escape as a rat, he was a cat running after her.' The options:



- ☐ 她變成一隻大老鼠想脫身，他變成一頭貓追着她。  
'When she tried to escape as a large rat/mouse, he was a cat running after her.' (In unmarked plain modern Chinese.)
- ☐ 她變為大老鼠一頭藉以脫身，他則變為一頭貓追着她。  
'When she tried to escape as a large rat/mouse, he was a cat running after her.' (In a somewhat archaic literary tone.)
- ☐ 她變成一隻老鼠想脫身，他變成一頭貓追着她。  
'When she tried to escape as a rat/mouse, he was a cat running after her.' (In unmarked plain modern Chinese.)

The Chinese language has only one term for the English 'rat' and 'mouse', as the two rodents are not distinguished by the Chinese conceptually. It is arguably not wrong in the present context to fail to distinguish rat from mouse, since this distinction has minimal effect on the story. But when offered the choice between '大老鼠' (a large rat/mouse) and '老鼠' (rat/mouse), there seems to be no reason why the 'ratness' should not be represented to some degree at least by the size. So the first option is fault-free, the second an XI mistake, and the last an XC one.

(c) Type 3 options --

Item 4. The SLT reads, 'She was slender.' The options:

- ☐ 她身材窈窕，  
'She was 窈窕' (slender, in a complimentary tone in acceptable Chinese syntactic pattern.)
- ☐ 她身材瘦削，  
'She was 瘦削' (thin, in a pejorative tone in acceptable Chinese syntactic pattern.)
- ☐ 她是很窈窕，  
'She was 窈窕' (slender, in a complimentary tone, but a word-for-word rendering, retaining SL syntax, resulting in ungrammatical Chinese.)

The preceding sentence in the SLT refers to the girl as good-looking, thus a complimentary adjective is preferred in describing her figure. So the first option is fault-free, the second an XI mistake, and the last an XG mistake.

Item 26. The SLT reads, 'When she would not let him cure her with his love, she died.' The options:

- ☐ 當他不肯讓他用他的愛情醫好她時，她就死了。  
'When she would not let him cure her with his love, she 死了' (died, an unmarked verb). (A practically word-for-word rendering resulting in clumsy translationese.)
- ☐ 她不肯由他用愛情醫好自己，即告逝世。  
'When she would not let him cure her with his love, she 逝世' (died, the verb is highly respectful, reserved only for great men such as a president or a saint.) (In archaic literary tone.)
- ☐ 她不肯讓他用愛情醫好自己，就死了。  
'When she would not let him cure her with his love, she 死了' (died, an unmarked verb). (In acceptable Chinese syntactic pattern.)

The first option is an XG mistake, the second an XI one (with the use of expressions like '即告' which has gone out of use in modern Chinese), and the last is fault-free.



## Appendix 11      Instructions to Subjects Taking the Test

At the commencement of the pre-test during the first meeting, the five classes taught were given the following explanation orally:

This is a test designed to help you to find out what you know and think about translating. The results will also be invaluable in helping the instructor to decide what and how to teach in the following sessions. Rather than measuring competence, the primary target of this test is to reveal your attitude towards translating, i.e. what does this activity mean to you, and consequently how to go about doing it.

To the post-secondary classes, the following assurances were added:

Please note that your score is used here only to help you to assess yourselves, and to help me to help you during the course. Individual scores will not be passed on to unauthorized readers, and will have no bearing on your academic assessment in the course you are taking.

After all the test papers (including the SLT and the answer sheets) were collected, the five classes were told:

You will be given this very same test again in our last meeting. By that time, a comparison of the two sets of answers you gave should indicate what this course has (or has not) done to you. That would be a concrete testimony of your gain from our meetings and the effort you put into translating in the interim period. Meanwhile I am assessing your views on translating as reflected in the answers you gave today, and shape the course of instruction accordingly. After the post-test, this answer sheet you handed in now will be returned to you, and the principles of design of this test will be disclosed, as well as the 'meaning' of each answer you give. Then we can discuss the scores and their implications.

In the last meeting, students of the five classes received the same test paper, and were told:

As you see, this is the same test we did in our first half hour together. You must have forgotten what you put down then, and there is no necessity to try to recall those answers. Just put down what you feel to be right at this moment.

As for those groups that take the test only once, the explanations given before the test were:

Thank you very much for taking part in this test. The purpose of this test is to help you to find out what you know and think

about translating, and to help me to find out what learners in Hong Kong know and think. It is primarily not your competence as a translator that is examined. I repeat: the result of this test does not necessarily show how good you are. After you have handed in the answer sheet, you will receive a 'key' which indicates the implication of each answer you chose, and you can assess yourself by comparing it with what you have put down. Then the principles of design of this test will be disclosed to you, after which we can discuss and argue about the validity and usefulness of this test. Please note that your score is taken down only for research purposes. Individual scores will not be passed on to unauthorized readers, and your performance will certainly have no bearing on the academic assessment in the course you are taking.

On receiving the test paper, subjects of all groups were also informed about the time limit:

There is practically no limit to the time you can spend on this paper. People usually complete it in around thirty minutes, but do work at your own pace. You are, however, advised not to spend too much time on any single question. Just follow your intuition -- you would know which one of the options sounds right to you. And it is better not to go back and reopen previous cases. You know, of course, we have more exciting things to do after this test -- and we can't move on to those until everybody has handed in the answers.



## Appendix 12

Key to Answers in the Test

| <u>Item</u> | <u>Options</u> | <u>Item</u> | <u>Options</u> | <u>Item</u> | <u>Options</u> |
|-------------|----------------|-------------|----------------|-------------|----------------|
| 1           | XG<br>FF<br>XI | 11          | FF<br>XI<br>XG | 21          | FF<br>XC<br>XI |
| 2           | FF<br>XI<br>XG | 12          | XI<br>FF<br>XC | 22          | FF<br>XG<br>XC |
| 3           | XC<br>XG<br>FF | 13          | FF<br>XC<br>XG | 23          | XI<br>FF<br>XC |
| 4           | FF<br>XI<br>XG | 14          | FF<br>XC<br>XG | 24          | FF<br>XC<br>XG |
| 5           | FF<br>XI<br>XC | 15          | XC<br>XI<br>FF | 25          | XI<br>XG<br>FF |
| 6           | XG<br>XC<br>FF | 16          | FF<br>XC<br>XG | 26          | XG<br>XI<br>FF |
| 7           | FF<br>XC<br>XI | 17          | XC<br>FF<br>XI | 27          | FF<br>XG<br>XI |
| 8           | XC<br>FF<br>XG | 18          | XC<br>FF<br>XI | 28          | FF<br>XC<br>XG |
| 9           | FF<br>XC<br>XG | 19          | XI<br>FF<br>XC | 29          | XI<br>XG<br>FF |
| 10          | XI<br>XG<br>FF | 20          | FF<br>XI<br>XC | 30          | FF<br>XG<br>XI |

## Appendix 13    Answers and Scores of the Tests

### Part I.    Course students who took the test twice.

- (a) Each subject is represented by a number under 'subject'. This is a reference number which has no particular significance, and bears no relation to the reference number in Appendix 4. (The answers of the subjects in the same classes who took the pre-test but not the post-test are listed in Part II.)
- (b) For each of the subjects, there are two lines of results: the upper line represents the answers and scores in the pre-test, the lower one those in the post-test.
- (c) Figures under 'items':
- '/' = a fault-free answer (see 7.2.2.3 and Appendix 12)
  - '1' = a Grammatical mistake, i.e. the subject chose XG instead of FF
  - '2' = a Cultural mistake, i.e. the subject chose XC instead of FF
  - '3' = an Interpretive mistake, i.e. the subject chose XI instead of FF
  - '0' = no answer entered
- (d) Figures under 'total':
- 'FF' = total number of fault-free answers (which alone are considered correct)
  - 'XG' = total number of Grammatical mistakes made
  - 'XC' = total number of Cultural mistakes made
  - 'XI' = total number of Interpretive mistakes made
- (e) The figures under 'differences' show how many more mistakes were made in the post-test than in the pre-test. Thus a negative score is an improvement. For example, '-2' under 'XG' means the subject made two Grammatical mistakes fewer than before.
- (f) The figure under 'total score' represents the overall improvement in the post-test, obtained by subtracting the number of fault-free answers in the pre-test from those in the post-test. In this case, '+2' means that the subject made two mistakes fewer in the post-test out of the 30 items, so gaining two 'points'.



[illegible]

Subj. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

Items

Total

Difference

Total

score

(2) Extramural Cultural Class (EC)

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |   |   |    |    |    |    |    |    |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|---|---|----|----|----|----|----|----|
| 1  | / | / | 1 | 3 | 2 | 1 | / | 1 | / | / | 2 | / | 2 | / | 1 | 3 | 2 | / | 2 | / | 1 | 2 | / | 1 | 1 | 1 | / | /  | /  | 14 | 8 | 6 | 2  | 3  | +1 | -2 | +1 | 00 |
| 2  | 1 | 3 | 2 | / | / | 2 | 3 | 1 | 2 | 2 | 1 | / | 2 | 1 | / | 2 | 2 | / | 2 | 1 | / | 2 | 3 | / | 1 | 1 | / | 1  | 1  | 13 | 5 | 8 | 4  | 0  | 0  | -1 | -4 | +5 |
| 3  | 1 | 1 | 1 | / | 1 | 1 | / | 3 | 1 | / | 2 | 1 | / | 2 | 1 | / | 2 | 1 | / | 2 | 3 | / | 2 | 3 | 1 | / | 2 | 1  | 10 | 10 | 7 | 3 | 6  | 0  | -7 | -3 | +3 | +7 |
| 4  | 1 | 1 | 2 | / | / | / | / | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2  | 18 | 6  | 6 | 3 | 0  | -4 | -3 | +3 | +4 |    |
| 5  | / | 3 | 2 | / | / | / | / | 2 | 2 | 2 | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 1  | 17 | 6  | 5 | 2 | 1  | -3 | -3 | -1 | +7 |    |
| 6  | 1 | 1 | 2 | / | / | / | 2 | 1 | / | 1 | 3 | 1 | 1 | 2 | 1 | 2 | 1 | 2 | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2  | 10 | 10 | 7 | 3 | 4  | +1 | -3 | +1 | +1 |    |
| 7  | 1 | 1 | 1 | 3 | 3 | / | / | 2 | 2 | / | 3 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 8  | 7  | 12 | 3 | 2 | 0  | 0  | -7 | -1 | +8 |    |
| 8  | 1 | 1 | 1 | / | / | 2 | 2 | 1 | 1 | 1 | 2 | 1 | 1 | 2 | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 4  | 17 | 9  | 0 | 3 | -1 | -4 | +3 | +2 |    |    |
| 9  | 1 | / | / | / | / | 1 | 3 | 2 | / | 1 | / | 3 | 2 | 1 | / | 3 | 2 | 1 | / | 3 | 1 | / | 1 | 1 | 1 | 1 | 2 | 1  | 13 | 8  | 4 | 5 | 2  | +1 | +3 | -3 | -1 |    |
| 10 | 1 | 1 | / | / | / | / | 2 | 2 | 3 | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 12 | 6  | 6  | 6 | 6 | 0  | -2 | 0  | +2 |    |    |

(Contd.)



Subj. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

Items

Total

Difference

Total

score

(2) Extramural Cultural Class (EC) (contd.)

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |     |    |    |     |    |    |  |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|-----|----|----|-----|----|----|--|
| 11 | 1 | 1 | / | / | 2 | 2 | / | 2 | 2 | / | 2 | 1 | 3 | 2 | / | 2 | 2 | / | 2 | 3 | 2 | 2 | 2 | 2 | 1 | / | / | 1  | 1  | 3  | 10 | 6   | 11 | 3  |     |    |    |  |
|    | 1 | / | 2 | / | / | 2 | / | / | / | / | / | 1 | 1 | / | / | 2 | 2 | / | 2 | 2 | 1 | 3 | / | 1 | 1 | 1 | 2 | 1  | 3  | 13 | 8  | 7   | 2  | +2 | -4  | -1 | +3 |  |
| 12 | 1 | 1 | / | / | 2 | 1 | / | 1 | 2 | 3 | / | 2 | 1 | 2 | 1 | / | 3 | / | 2 | 2 | 1 | 2 | 1 | 3 | / | 1 | 1 | 1  | 1  | 8  | 12 | 7   | 3  |    |     |    |    |  |
|    | / | 1 | / | / | / | 1 | 2 | / | 2 | / | 2 | 1 | 2 | 2 | 1 | / | 2 | 2 | 2 | 2 | 1 | 2 | / | / | / | 2 | 1 | /  | 16 | 5  | 9  | 0   | -7 | +2 | -3  | +8 |    |  |
| 13 | 1 | 3 | 2 | 3 | / | 2 | 3 | 1 | / | / | 1 | 2 | / | / | 3 | / | 2 | 1 | 3 | / | 1 | 3 | / | 3 | 1 | 1 | / | /  | 12 | 8  | 4  | 6   |    |    |     |    |    |  |
|    | 1 | 3 | / | / | / | / | 2 | / | 2 | / | 2 | / | 2 | / | 2 | / | 2 | 1 | 3 | / | 1 | 3 | / | 3 | / | 2 | / | 19 | 2  | 6  | 3  | -6  | +2 | -3 | +7  |    |    |  |
| 14 | 3 | / | 2 | / | / | 2 | / | 1 | 2 | / | / | 3 | / | 2 | 2 | / | 2 | 3 | / | 1 | 3 | / | 1 | 3 | / | 3 | / | 1  | 1  | 3  | 12 | 5   | 7  | 6  |     |    |    |  |
|    | 3 | 1 | 1 | / | / | 2 | 3 | 1 | 2 | 3 | 1 | 2 | 1 | 2 | 3 | / | 2 | 3 | / | 1 | 3 | / | 1 | 3 | / | 1 | 1 | /  | 9  | 7  | 6  | 8   | +2 | -1 | +2  | -3 |    |  |
| 15 | / | 3 | / | / | / | 2 | / | / | 2 | 2 | / | 3 | / | 2 | 1 | / | 2 | 2 | 3 | 1 | 3 | 1 | 1 | 3 | 1 | / | 3 | 2  | 1  | 13 | 6  | 6   | 5  |    |     |    |    |  |
|    | 1 | 3 | / | / | / | 2 | / | / | 2 | 2 | / | 2 | 2 | 2 | / | 2 | 3 | 2 | 3 | 3 | 1 | 3 | / | 3 | 1 | / | 3 | 1  | 12 | 4  | 8  | 6   | -2 | +2 | +1  | -1 |    |  |
| 16 | / | 1 | 2 | 3 | 3 | / | 3 | 2 | 2 | / | / | 2 | 1 | 3 | 1 | / | 3 | 2 | 2 | 3 | 1 | 3 | / | 1 | 1 | 3 | 1 | 3  | 7  | 6  | 7  | 10  |    |    |     |    |    |  |
|    | / | 1 | / | / | / | 3 | 1 | / | 3 | 1 | / | 1 | 2 | 1 | 3 | / | 3 | 2 | 3 | / | 1 | 3 | 1 | 1 | 1 | / | 1 | 1  | 13 | 10 | 1  | 6   | +4 | -6 | -4  | +6 |    |  |
| 17 | 1 | 3 | 2 | 1 | / | / | / | 1 | 1 | / | 3 | 2 | 3 | 2 | / | 3 | / | / | 3 | / | 1 | 3 | / | 3 | / | 1 | / | /  | 16 | 5  | 4  | 5   |    |    |     |    |    |  |
|    | 1 | / | / | / | / | / | 2 | / | 2 | / | 3 | / | 2 | 2 | / | 2 | / | 2 | / | 3 | / | 3 | / | 3 | / | 1 | / | 1  | 18 | 3  | 5  | 4   | -2 | +1 | -1  | +2 |    |  |
| 18 | 1 | 1 | 1 | / | / | 1 | 2 | 2 | 1 | 1 | 2 | 2 | 2 | 2 | / | 2 | 2 | 2 | 2 | 1 | 2 | 2 | 1 | 2 | 1 | 1 | 1 | 1  | 3  | 15 | 12 | 0   |    |    |     |    |    |  |
|    | / | 1 | / | / | / | / | 1 | 2 | 3 | / | 1 | 2 | 2 | 2 | / | 2 | 2 | 2 | 1 | 3 | / | 2 | 1 | 3 | / | 2 | / | 15 | 3  | 9  | 3  | -12 | -3 | +3 | +12 |    |    |  |
| 19 | 1 | 3 | 2 | / | 2 | / | 2 | 2 | 2 | 3 | 1 | 2 | 2 | 3 | 1 | / | 2 | 2 | 1 | 1 | 1 | / | 1 | 3 | 2 | 1 | 2 | 1  | 8  | 8  | 11 | 3   |    |    |     |    |    |  |
|    | 1 | / | 1 | 2 | 2 | 2 | / | 2 | 2 | 3 | 1 | 2 | 2 | 3 | 1 | / | 2 | 2 | 2 | 1 | 3 | 2 | 1 | 1 | 1 | 1 | 1 | 1  | 10 | 6  | 11 | 3   | -2 | 0  | 0   | +2 |    |  |

[illegible]









| Subj.   | Items |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |    | Total |    |    | Differences |  |  | Total score |
|---|-------|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|----|-------|----|----|-------------|--|--|-------------|
|   | 1     | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29  | 30 | FF    | XG | XC | XI          |  |  |             |
| (5) Post-Secondary Interpretive Class (PI) (contd.) |       |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |    |       |    |    |             |  |  |             |
| 4   | /     | 1 | 2 | / | / | 2 | 3 | 2 | / | 3  | /  | 2  | 2  | /  | 3  | /  | 1  | /  | 3  | 2  | /  | /  | 14 | 3  | 8  | 5  |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | / | 1 | 1 | 2 | 2 | / | 2 | / | 2  | /  | 2  | 2  | /  | 2  | 2  | 1  | /  | /  | /  | 1  | /  | 16 | 4  | 10 | 0  | +1 | +2 | -5  | +2 |       |    |    |             |  |  |             |
| 5   | 1     | / | 2 | / | / | / | 2 | 2 | / | 2  | /  | 2  | 2  | /  | 2  | /  | 1  | 1  | /  | 1  | /  | 18 | 4  | 8  | 0  |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | / | / | / | 3 | / | / | 2 | / | 2  | /  | 2  | 2  | /  | 2  | /  | /  | /  | /  | /  | /  | 23 | 0  | 5  | 2  | -4 | -3 | +2 | +5  |    |       |    |    |             |  |  |             |
| 6   | /     | 3 | 2 | / | / | 3 | 2 | 2 | 3 | /  | 2  | 1  | 2  | 1  | 2  | 1  | 1  | 1  | 1  | 2  | 3  | /  | 11 | 6  | 9  | 4  |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | / | / | / | 2 | / | 2 | 3 | / | 3  | /  | 2  | 1  | 2  | 1  | 2  | 1  | 1  | 1  | /  | /  | 19 | 4  | 6  | 1  | -2 | -3 | -3 | +8  |    |       |    |    |             |  |  |             |
| 7   | /     | / | / | / | / | 2 | / | 2 | / | 3  | /  | 1  | 1  | 2  | 3  | /  | 2  | 1  | 1  | 1  | /  | 17 | 6  | 4  | 3  |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | / | / | / | / | 2 | / | 2 | / | 2  | 2  | 2  | 2  | 1  | 2  | 1  | /  | /  | /  | /  | /  | 19 | 3  | 8  | 0  | -3 | +4 | -3 | +2  |    |       |    |    |             |  |  |             |
| 8   | 1     | / | 1 | 3 | 3 | 1 | / | 2 | / | 2  | /  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | 1  | /  | 15 | 6  | 7  | 2  |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | 3 | 1 | 1 | 3 | 2 | / | 2 | / | 3  | /  | 2  | 3  | 2  | 2  | 2  | 1  | 1  | 1  | /  | /  | 15 | 4  | 7  | 4  | -2 | 0  | +2 | 0   |    |       |    |    |             |  |  |             |
| 9   | /     | / | 2 | / | / | / | 2 | 2 | 3 | /  | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | 2  | /  | 18 | 2  | 8  | 2  |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | 3 | / | / | / | 2 | / | 2 | / | 2  | 2  | 2  | 2  | 2  | 2  | 1  | /  | /  | /  | 2  | /  | 18 | 0  | 10 | 2  | -2 | +2 | 0  | 0   |    |       |    |    |             |  |  |             |
| 10  | /     | 3 | 2 | / | / | / | 2 | 2 | 1 | 2  | 2  | 1  | 2  | 2  | 3  | 1  | 3  | 3  | 3  | 1  | /  | 11 | 6  | 6  | 7  |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | 1 | / | / | / | / | 2 | 2 | 2 | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 3  | 3  | 3  | 1  | /  | 15 | 4  | 6  | 5  | -2 | 0  | -2 | +4  |    |       |    |    |             |  |  |             |
| 11  | /     | 1 | 2 | 3 | / | / | 2 | 2 | 3 | /  | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | 2  | /  | 12 | 5  | 11 | 2  |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | 1 | / | / | / | 2 | / | 2 | 3 | /  | 2  | 2  | 2  | 2  | 2  | /  | /  | /  | /  | /  | 1  | 20 | 2  | 7  | 1  | -3 | -4 | -1 | +8  |    |       |    |    |             |  |  |             |
| 12  | /     | 3 | 2 | / | 3 | / | 2 | 2 | 1 | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 3  | 1  | /  | 14 | 3  | 7  | 6  |    |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | / | / | / | 3 | 2 | / | 2 | / | 2  | 2  | 2  | 2  | 2  | 2  | 1  | /  | /  | /  | /  | /  | 21 | 1  | 6  | 2  | -2 | -1 | -4 | +7  |    |       |    |    |             |  |  |             |
| 13  | 1     | / | 2 | / | / | 1 | / | 2 | 2 | 3  | /  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | /  | 19 | 4  | 6  | 1  |    |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | 1 | / | 1 | 3 | / | / | 2 | / | 2  | 2  | 2  | 2  | 2  | 2  | 1  | /  | 1  | 1  | /  | /  | 18 | 6  | 4  | 2  | +2 | -2 | +1 | -1  |    |       |    |    |             |  |  |             |
| 14  | /     | 3 | 2 | / | / | / | 2 | 2 | 1 | 2  | 2  | 2  | 2  | 2  | 2  | 3  | 1  | 3  | 3  | 1  | /  | 14 | 3  | 6  | 7  |    |    |    |     |    |       |    |    |             |  |  |             |
|   | 1     | 1 | / | / | / | 2 | 2 | / | 2 | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | 1  | /  | 13 | 6  | 6  | 5  | +3 | 0  | -2 | -1 |     |    |       |    |    |             |  |  |             |
| 15  | 1     | / | / | / | / | 2 | 1 | 2 | 2 | 2  | 2  | 2  | 2  | 2  | 2  | 3  | 1  | 1  | 1  | 1  | /  | 9  | 9  | 9  | 3  |    |    |    |     |    |       |    |    |             |  |  |             |
|   | /     | / | 2 | / | / | 2 | / | 2 | / | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | 1  | /  | 1  | 19 | 5  | 5  | 1  | -4 | -4 | -2 | +10 |    |       |    |    |             |  |  |             |

Part II. Course students who took the pre-test but not the post-test.

The answers and scores are represented in the manner explained in points (a), (c), and (d) in Part I.



Subj. Items Total  
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 FF XG XC XI

(1) Extramural Grammatical Class (EG)

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |   |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|---|
| 13 | 3 | 3 | 2 | / | / | / | 2 | / | 3 | / | 2 | 2 | 1 | 3 | 2 | / | 2 | 3 | / | / | 2 | 1 | / | / | 2 | 1 | /  | 14 | 3  | 8  | 5  |    |   |
| 14 | / | / | / | / | / | / | 1 | / | 3 | 1 | / | 2 | / | 1 | / | 2 | 2 | 2 | 3 | 1 | 3 | 1 | 3 | 1 | 1 | 2 | 1  | /  | 13 | 8  | 5  | 4  |   |
| 15 | 1 | / | 2 | / | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 2 | 2 | 2 | / | 2 | 2 | / | 1 | 1 | / | 1 | 1 | 1 | 2 | /  | /  | 11 | 6  | 12 | 1  |   |
| 16 | / | / | / | / | 2 | 3 | 2 | 1 | 1 | 3 | 3 | 2 | 1 | 2 | 1 | / | 3 | / | 2 | 2 | 2 | 3 | 1 | 1 | / | 2 | /  | 1  | 10 | 7  | 8  | 5  |   |
| 17 | 1 | 3 | 2 | / | / | / | 2 | / | 3 | 1 | / | 1 | 2 | 3 | / | / | 3 | / | 2 | 3 | / | 3 | / | 1 | 1 | / | 2  | 3  | 1  | 12 | 6  | 5  | 7 |
| 18 | 1 | 1 | 1 | / | / | 1 | / | 1 | / | / | 2 | / | 1 | 3 | 2 | / | 2 | / | 2 | 3 | / | 3 | 1 | 1 | 1 | 1 | /  | 1  | 3  | 11 | 11 | 4  | 4 |
| 19 | 1 | / | / | / | 2 | / | 2 | 1 | / | 1 | / | 1 | / | 1 | / | / | 3 | / | 2 | / | 1 | / | 1 | 3 | 3 | 3 | 2  | /  | 3  | 15 | 6  | 4  | 5 |
| 20 | 3 | 3 | / | / | 2 | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 2 | 2 | / | 2 | / | 2 | / | 1 | / | 1 | 1 | / | 1 | /  | 1  | 13 | 4  | 10 | 3  |   |
| 21 | / | 1 | / | / | / | 2 | 2 | / | / | 2 | 2 | 2 | 2 | 2 | 2 | / | 2 | 2 | 2 | / | / | / | / | / | / | 2 | /  | 19 | 1  | 10 | 0  |    |   |
| 22 | 1 | 1 | 2 | / | / | / | 2 | / | / | 1 | 2 | / | 2 | 2 | 1 | / | / | 2 | 2 | / | 2 | / | 1 | / | 1 | / | 2  | 1  | 1  | 13 | 7  | 10 | 0 |
| 23 | 1 | 1 | / | / | / | / | 2 | 2 | / | / | 2 | 1 | 2 | 3 | 1 | / | 2 | / | 3 | / | 1 | / | 1 | 1 | 1 | / | 1  | 13 | 9  | 5  | 3  |    |   |
| 24 | 1 | / | / | / | 3 | / | 2 | / | 3 | / | / | 2 | / | 1 | / | 2 | / | / | 1 | 2 | / | 1 | 1 | 1 | 1 | / | 17 | 7  | 4  | 2  |    |    |   |
| 25 | / | 1 | 2 | 3 | 2 | 1 | / | 1 | 1 | 3 | / | 2 | 1 | 2 | 2 | 2 | / | 2 | / | 2 | 3 | / | 3 | 1 | 3 | 1 | 1  | 1  | 7  | 10 | 8  | 5  |   |

Subj. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35

Items

Total

FF XG XC XI

(2) Extramural Cultural Class (EC)

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |   |   |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|---|---|
| 20 | 1 | 3 | 2 | 3 | / | / | 3 | / | 1 | 3 | 3 | / | 1 | 3 | 1 | / | / | 2 | / | / | 3 | 1 | 2 | 3 | 3 | 11 | 6  | 3  | 10 |    |   |   |
| 21 | 1 | 1 | / | 1 | / | 2 | / | 1 | 2 | 3 | / | 2 | 2 | 1 | / | 2 | 2 | 2 | 3 | / | 3 | / | / | 2 | / | /  | 11 | 6  | 9  | 4  |   |   |
| 22 | 1 | 1 | / | 3 | / | / | 2 | 2 | 3 | / | 2 | 2 | 1 | 3 | 2 | / | 2 | 2 | 2 | 3 | / | 3 | / | / | 1 | 2  | /  | 12 | 4  | 9  | 5 |   |
| 23 | / | 3 | 2 | / | / | / | 2 | 2 | 3 | 1 | 2 | 2 | 3 | 1 | / | 2 | 3 | 2 | 3 | / | / | / | / | 3 | 1 | /  | 13 | 3  | 8  | 6  |   |   |
| 24 | 1 | 1 | 1 | / | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 2 | 2 | 1 | 2 | 2 | 3 | 2 | 2 | 1 | 2 | 1 | 1 | / | 1 | 2  | 1  | 3  | 2  | 17 | 9 | 2 |
| 25 | 1 | 3 | 2 | / | / | 3 | 2 | 2 | 1 | 3 | 2 | 1 | 2 | 2 | / | 2 | / | 3 | / | 1 | / | / | 1 | 2 | 1 | /  | 10 | 8  | 8  | 4  |   |   |
| 26 | 1 | 3 | / | / | / | / | 1 | 2 | 3 | / | 2 | 1 | 2 | 2 | 1 | / | 2 | 2 | 2 | 3 | 1 | 2 | 1 | / | 1 | /  | 1  | 10 | 9  | 8  | 3 |   |
| 27 | 1 | 3 | / | / | / | / | 2 | 2 | 3 | / | 2 | 2 | 1 | 3 | 1 | / | 2 | 3 | 3 | 2 | 1 | 3 | 1 | / | 1 | /  | 3  | 10 | 7  | 6  | 7 |   |
| 28 | / | / | / | / | / | / | 2 | 2 | / | / | 2 | / | 2 | 3 | / | / | / | / | / | / | 3 | / | / | 1 | 2 | /  | /  | 22 | 1  | 5  | 2 |   |
| 29 | 1 | 1 | / | 1 | / | / | / | 3 | / | 2 | 1 | 2 | / | / | 2 | 3 | 3 | / | 1 | 2 | 2 | 1 | 3 | / | / | 1  | 13 | 8  | 5  | 4  |   |   |
| 30 | 1 | 3 | 2 | 3 | 2 | / | 2 | 2 | / | / | 2 | / | 1 | 2 | 2 | / | 0 | / | 2 | 3 | 2 | 2 | 1 | 1 | 1 | /  | 8  | 6  | 12 | 3  |   |   |
| 31 | 1 | 3 | 2 | 1 | / | / | 2 | 1 | 2 | / | 1 | 2 | 1 | 1 | / | 1 | / | / | 2 | 3 | 2 | 3 | 2 | 1 | / | 3  | 2  | 1  | 9  | 9  | 8 | 4 |
| 32 | 3 | 3 | / | 3 | / | / | 1 | 2 | 3 | / | 2 | 2 | 2 | 2 | 1 | / | 3 | / | 1 | / | 2 | 1 | 1 | / | 1 | /  | 12 | 6  | 6  | 6  |   |   |
| 33 | 1 | 1 | 2 | 3 | / | / | 2 | / | 1 | / | 1 | / | 2 | 3 | 1 | / | 2 | / | 3 | / | 1 | 3 | 1 | / | 1 | 3  | /  | 12 | 9  | 4  | 5 |   |
| 34 | 1 | 1 | 2 | / | 3 | 2 | / | 2 | / | / | / | 1 | 2 | 2 | 1 | / | 2 | 3 | / | / | / | 1 | 1 | / | / | 2  | /  | 15 | 6  | 7  | 2 |   |
| 35 | 1 | 3 | 2 | / | / | 2 | 3 | 1 | 2 | 3 | / | 2 | 1 | 2 | 2 | 2 | / | 2 | 2 | 3 | / | 3 | / | 2 | 3 | 1  | 7  | 4  | 11 | 8  |   |   |



Subj.

123456789101112131415161718192021222324252627282930FF.XGXCXI

Items

Total

(3) Extramural Interpretive Class (EI)

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |   |    |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|---|----|
| 13 | 1 | 1 | 1 | / | 2 | 1 | 2 | 2 | / | 3 | 1 | / | / | 1 | 2 | 1 | / | 2 | / | 2 | 2 | 2 | / | / | 1 | 1 | 1 | 1 | / | 9  | 11 | 9  | 1 |    |
| 14 | 3 | 3 | 1 | / | / | / | 3 | 1 | / | 3 | 1 | / | / | / | 1 | / | / | 2 | 3 | / | 2 | 3 | 2 | 1 | / | 1 | 2 | 1 | 3 | 12 | 7  | 4  | 7 |    |
| 15 | 1 | 1 | / | / | 3 | / | / | 1 | 2 | 3 | 1 | / | / | 2 | 2 | 1 | / | 2 | / | / | 2 | / | 2 | / | / | / | 1 | / | 1 | /  | 16 | 6  | 6 | 2  |
| 16 | / | 3 | / | / | / | 3 | / | 2 | 3 | 1 | / | 2 | 2 | 3 | / | / | 3 | / | 3 | 3 | 1 | 3 | / | 1 | / | / | / | / | 3 | 15 | 3  | 3  | 9 |    |
| 17 | 1 | / | 1 | 1 | 2 | 1 | 2 | 1 | 2 | / | 1 | 2 | 1 | 2 | 2 | 1 | 3 | 2 | 3 | / | / | 1 | 2 | 1 | 1 | 1 | / | 2 | 1 | 3  | 5  | 13 | 9 | 3  |
| 18 | 3 | 1 | 2 | 3 | 2 | / | 3 | 2 | 2 | 3 | 1 | 2 | 1 | 1 | 2 | 1 | / | 2 | 3 | 3 | 3 | / | 3 | 1 | 1 | 1 | 3 | 1 | 3 | 3  | 3  | 9  | 7 | 11 |
| 19 | 1 | 1 | 2 | / | 3 | / | 3 | 2 | / | / | / | / | 1 | 2 | 3 | 1 | / | 2 | 3 | 3 | 3 | 1 | 2 | 1 | 1 | / | / | 1 | 1 | /  | 10 | 9  | 5 | 6  |
| 20 | 1 | 1 | 2 | 3 | / | / | 2 | 2 | 2 | / | 1 | / | 1 | 2 | 2 | 2 | / | 3 | / | 2 | 3 | 1 | 2 | 2 | 1 | 1 | 1 | 1 | 1 | 6  | 11 | 10 | 3 |    |
| 21 | 1 | 3 | / | 1 | 3 | 2 | / | 2 | / | / | / | 2 | 2 | / | 2 | / | 2 | 2 | 2 | / | 2 | / | 1 | / | 1 | / | 2 | / | / | 14 | 4  | 10 | 2 |    |
| 22 | / | 1 | 2 | / | / | 2 | / | / | 2 | / | / | 2 | 1 | 1 | 3 | 2 | / | 2 | / | 2 | 3 | 1 | 2 | / | / | / | / | 1 | / | 15 | 5  | 8  | 2 |    |
| 23 | 1 | / | / | / | / | 2 | / | 1 | 2 | 3 | 3 | 2 | 1 | 2 | 2 | 1 | 3 | 2 | 3 | 2 | 3 | 1 | 3 | 1 | 1 | 3 | 1 | 2 | 1 | /  | 6  | 9  | 8 | 7  |

(4) Post-Secondary Cultural Class (PC)

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |   |   |   |  |  |  |  |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|---|---|---|--|--|--|--|
| 22 | 3 | 3 | / | / | / | / | 2 | 1 | 2 | / | 1 | / | / | 3 | / | / | 2 | 3 | / | 1 | 1 | / | / | / | 1 | 17 | 5 | 4 | 4 |  |  |  |  |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|---|---|---|--|--|--|--|

(5) Post-Secondary Interpretive Class (PI)

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |   |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|---|
| 16 | / | / | / | / | 2 | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 2 | / | 2 | / | / | / | / | / | / | / | 1 | 2 | / | /  | 18 | 1  | 10 | 1 |
| 17 | / | / | / | 1 | 3 | 2 | / | 2 | / | / | / | / | / | 1 | / | 2 | / | 2 | / | 1 | 1 | 1 | / | / | 1 | 1 | 17 | 7  | 5  | 1  |   |
| 18 | 1 | 3 | 2 | / | / | 2 | / | 2 | 3 | / | 2 | 2 | 2 | / | 2 | / | 2 | 3 | / | 1 | 1 | 1 | 1 | 2 | / | 1 | 11 | 6  | 10 | 3  |   |
| 19 | / | 1 | 2 | / | / | / | 1 | 1 | 3 | / | 2 | 2 | 2 | 3 | 2 | / | 2 | 2 | 2 | / | / | / | 3 | 1 | 2 | 1 | /  | 13 | 5  | 9  | 3 |

Part III. Non-course students who took the test once.

The answers and scores are represented in the manner explained in points (a), (c), and (d) in Part I.

Individual scores of Hong Kong University, year 3, are not listed here because the record of that class was left behind in Hong Kong with other unimportant papers. This, fortunately, does not affect the computation of class scores in this report.



Subj.

Items

Total

1 2 3 4 5 6 7 8 9101112131415161718192021222324252627282930 FF.XG XC XI

(6) Chinese University of Hong Kong, Extramural Higher Diploma Translation Class

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |   |   |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|---|---|
| 1  | / | 1 | / | / | 3 | / | / | 1 | 1 | 3 | / | 2 | 2 | 1 | 2 | 2 | / | 2 | / | / | / | / | / | 1 | 1 | /  | /  | 16 | 6  | 6  | 2 |   |
| 2  | 1 | 1 | 2 | / | 3 | / | / | 2 | 2 | 3 | 3 | 2 | 2 | 1 | 2 | 2 | / | 2 | / | / | 3 | 2 | / | / | 2 | /  | /  | 12 | 3  | 11 | 4 |   |
| 3  | / | 1 | 2 | / | / | / | 2 | / | / | / | 2 | 2 | / | 2 | 2 | / | 2 | 3 | 1 | 3 | / | / | / | 2 | / | /  | 17 | 2  | 9  | 2  |   |   |
| 4  | 1 | 3 | 2 | / | / | / | 3 | / | 2 | / | 1 | / | 2 | 2 | 2 | / | 3 | / | 2 | 3 | / | / | / | 2 | / | /  | 16 | 3  | 7  | 4  |   |   |
| 5  | / | / | 2 | / | / | / | 2 | 2 | / | 3 | 2 | 2 | 2 | 3 | 2 | / | 2 | 3 | / | 3 | / | 3 | / | 2 | 3 | /  | 15 | 0  | 9  | 6  |   |   |
| 6  | 1 | 3 | 2 | 1 | / | / | 3 | 2 | 2 | / | / | 2 | 2 | 2 | / | 1 | / | / | 2 | / | 2 | / | / | 1 | 2 | /  | 15 | 4  | 9  | 2  |   |   |
| 7  | / | 1 | / | / | / | / | 2 | 2 | / | / | 2 | 2 | 1 | 2 | 2 | / | / | 2 | / | 1 | / | 3 | / | 1 | 2 | /  | 17 | 4  | 8  | 1  |   |   |
| 8  | / | 3 | / | / | 3 | / | 2 | 2 | / | / | 2 | 2 | 2 | 2 | 2 | / | 2 | 3 | 1 | 3 | 1 | / | / | 1 | / | /  | 13 | 3  | 10 | 4  |   |   |
| 9  | / | / | 2 | 3 | 3 | 1 | 0 | / | / | 3 | / | / | 2 | 2 | 1 | / | 2 | / | / | 1 | 3 | / | / | 3 | 3 | 15 | 4  | 4  | 6  |    |   |   |
| 10 | 1 | 3 | 2 | / | 2 | 1 | 3 | / | 2 | / | / | / | 2 | 2 | 2 | / | 3 | / | / | 2 | / | / | 1 | 1 | 2 | /  | 13 | 5  | 9  | 3  |   |   |
| 11 | / | 3 | 2 | / | / | / | 3 | 2 | 2 | 3 | 1 | 2 | 2 | 3 | 1 | / | 2 | / | 2 | 3 | / | 3 | 2 | 1 | / | 1  | 3  | /  | 9  | 5  | 9 | 7 |
| 12 | 1 | 1 | 2 | / | 3 | / | / | 2 | / | / | / | 2 | 2 | / | / | 2 | 2 | / | 2 | 2 | / | 2 | / | 1 | / | 2  | /  | 17 | 3  | 9  | 1 |   |
| 13 | 3 | 1 | / | / | 2 | / | 3 | 2 | 2 | 3 | / | 2 | 2 | 3 | 1 | / | 2 | / | / | 1 | 3 | / | / | 2 | / | /  | 14 | 3  | 8  | 5  |   |   |
| 14 | / | / | 2 | / | / | / | / | 2 | / | / | / | 2 | / | 2 | 2 | / | 2 | / | / | / | / | / | / | 2 | / | /  | 23 | 0  | 7  | 0  |   |   |
| 15 | 1 | 1 | 1 | / | 2 | 2 | / | / | / | / | 2 | 1 | 2 | / | 2 | / | 2 | / | 3 | 3 | 1 | 2 | 1 | 3 | / | /  | 13 | 6  | 8  | 3  |   |   |
| 16 | 1 | 3 | / | 1 | 3 | / | / | 2 | / | 3 | / | 2 | 2 | 1 | 3 | 2 | / | 3 | / | 2 | 3 | / | 2 | / | 2 | /  | 1  | 13 | 4  | 7  | 6 |   |
| 17 | 1 | 3 | / | / | / | 1 | / | 2 | 2 | / | / | 2 | 2 | 3 | 2 | / | 2 | / | 2 | 3 | / | / | 1 | 1 | 2 | /  | 14 | 4  | 9  | 3  |   |   |
| 18 | / | 1 | 2 | / | 3 | / | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 2 | / | / | 3 | 2 | 3 | / | 3 | / | 3 | / | 2  | /  | 13 | 1  | 10 | 6 |   |
| 19 | / | 3 | / | 3 | 3 | / | / | 2 | 2 | / | / | 2 | / | 2 | 2 | / | 2 | 2 | 2 | / | 3 | / | / | / | / | /  | 19 | 0  | 7  | 4  |   |   |

Subj. 1 2 3 4 5 6 7 8 9101112131415161718192021222324252627282930 FF. XG XC XI

| Subj. | Items   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    | Total        |   |    |    |    |    |   |   |   |
|-------|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|--------------|---|----|----|----|----|---|---|---|
|       | 1   | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | FF. XG XC XI |   |    |    |    |    |   |   |   |
| (7)   | Hong Kong Polytechnic, Year 2, Higher Diploma in Translating and Interpreting |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |              |   |    |    |    |    |   |   |   |
| 1     | /   | 3 | / | / | 2 | / | / | / | 2 | 2  | /  | 2  | /  | /  | /  | 3  | /  | /  | /  | 2  | /            | 1 | 20 | 1  | 7  | 2  |   |   |   |
| 2     | 1   | 1 | / | / | 3 | 2 | / | 2 | / | 2  | 2  | /  | 2  | /  | /  | 1  | 3  | /  | /  | /  | 2            | / | /  | 16 | 3  | 9  | 2 |   |   |
| 3     | /   | / | / | / | 2 | / | 2 | / | 3 | /  | /  | 2  | /  | /  | 2  | 2  | /  | 2  | /  | 1  | 1            | / | /  | 1  | /  | 20 | 3 | 6 | 1 |
| 4     | /   | / | / | 1 | 3 | 2 | / | 2 | / | 3  | /  | /  | 2  | /  | /  | 2  | 2  | /  | 1  | 3  | /            | 1 | /  | /  | 1  | 18 | 4 | 5 | 3 |
| 5     | 1   | / | 1 | / | / | 2 | / | 2 | / | /  | /  | /  | 2  | /  | 2  | /  | 2  | 3  | 1  | 3  | 1            | 1 | /  | /  | 18 | 5  | 5 | 2 |   |
| 6     | 3   | 1 | / | / | 3 | / | 2 | / | 3 | /  | 1  | 2  | /  | 2  | /  | /  | /  | /  | /  | /  | /            | / | /  | 20 | 2  | 5  | 3 |   |   |
| 7     | 1   | 3 | 2 | / | 3 | / | 2 | 1 | / | 3  | 2  | 1  | 1  | /  | 1  | /  | 2  | 1  | /  | 1  | 1            | 1 | /  | /  | 14 | 9  | 4 | 3 |   |
| 8     | /   | / | / | 3 | 1 | / | 2 | / | 3 | /  | 2  | 2  | /  | 1  | 3  | /  | 2  | 2  | /  | 1  | 3            | / | /  | /  | 17 | 4  | 6 | 3 |   |
| 9     | 1   | / | 2 | / | 3 | / | / | 2 | / | /  | /  | /  | /  | /  | /  | 2  | /  | 1  | /  | 1  | /            | 1 | /  | /  | 21 | 4  | 4 | 1 |   |
| 10    | 1   | / | / | / | 2 | 2 | / | 1 | / | /  | 3  | 2  | 2  | /  | /  | 1  | 3  | 3  | /  | 2  | /            | / | /  | 18 | 3  | 5  | 4 |   |   |



Subj. Items Total  
1 2 3 4 5 6 7 8 9101112131415161718192021222324252627282930 FF.XG XC XI

(8) Hong Kong Polytechnic, Year 3, Higher Diploma in Translating and Interpreting

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |   |   |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|---|---|
| 1  | 3 | / | / | 3 | / | / | 2 | / | 3 | / | 2 | / | 2 | 3 | 2 | / | 2 | 2 | 2 | / | 2 | / | 1  | /  | 1  | /  | 16 | 2  | 8 | 4 |
| 2  | 1 | / | 2 | / | 3 | / | / | 2 | / | 3 | / | 2 | 2 | 2 | 2 | / | / | 2 | / | / | / | / | /  | /  | 2  | /  | 17 | 2  | 9 | 1 |
| 3  | 1 | / | / | / | 2 | / | / | 2 | 2 | / | / | 2 | 2 | 2 | 2 | / | 1 | / | / | / | / | 1 | /  | 1  | /  | 17 | 4  | 9  | 0 |   |
| 4  | / | 3 | 1 | / | / | / | 2 | 2 | 3 | / | 2 | 2 | 3 | 2 | 3 | 2 | / | 3 | 3 | 3 | / | 3 | /  | /  | 2  | /  | 15 | 1  | 7 | 7 |
| 5  | 1 | / | 2 | / | 3 | 2 | / | 2 | / | 3 | / | 2 | / | 1 | / | 1 | / | 3 | / | 1 | / | / | 1  | /  | /  | 19 | 4  | 4  | 3 |   |
| 6  | / | / | 2 | / | / | / | 2 | / | 3 | / | 2 | 2 | 2 | 2 | 2 | / | 2 | 2 | 1 | / | / | / | 1  | /  | 1  | 18 | 2  | 9  | 1 |   |
| 7  | / | / | 2 | / | / | 2 | / | 1 | / | 1 | / | / | 2 | 2 | 2 | / | / | 3 | / | 1 | / | / | 1  | /  | 3  | 18 | 2  | 8  | 2 |   |
| 8  | / | / | 2 | / | / | 2 | / | 2 | 3 | / | 2 | 2 | 2 | 2 | 2 | / | / | 2 | 2 | / | / | 2 | /  | 1  | 2  | 16 | 0  | 13 | 1 |   |
| 9  | / | 3 | 2 | 1 | 2 | / | / | 2 | / | / | 2 | 2 | 2 | 2 | 2 | / | 2 | 2 | 1 | / | 1 | 1 | /  | 1  | 2  | 12 | 6  | 11 | 1 |   |
| 10 | / | / | 2 | / | / | / | / | 3 | / | / | 1 | 2 | / | 2 | / | / | / | 1 | / | 1 | / | / | /  | /  | 23 | 3  | 3  | 1  | 1 |   |
| 11 | 1 | 3 | / | / | 3 | 2 | 3 | / | 3 | / | 2 | 2 | 2 | 2 | 2 | / | 2 | / | / | 3 | / | 1 | 1  | 1  | 15 | 3  | 8  | 4  |   |   |
| 12 | 1 | / | 2 | / | / | 2 | / | 1 | 2 | 3 | / | 2 | 2 | 2 | 1 | / | 2 | 3 | 3 | / | 3 | / | 1  | /  | 14 | 5  | 7  | 4  |   |   |
| 13 | 3 | 3 | / | / | / | 2 | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 2 | / | 3 | 3 | 2 | 3 | 1 | 3 | /  | 2  | 12 | 1  | 10 | 7  |   |   |
| 14 | 3 | 3 | 2 | / | / | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 2 | 2 | / | 2 | / | 2 | / | / | / | 2  | /  | 16 | 0  | 11 | 3  |   |   |
| 15 | 1 | / | 2 | / | / | / | 2 | / | 3 | / | 2 | 1 | 2 | 2 | 1 | / | 2 | / | 1 | 3 | 1 | 1 | 1  | 2  | 13 | 8  | 7  | 2  |   |   |
| 16 | 1 | 1 | / | / | / | / | 2 | / | 3 | / | 2 | 2 | 2 | 2 | 1 | / | 2 | 2 | 3 | / | 3 | / | /  | 17 | 3  | 7  | 3  |    |   |   |
| 17 | 1 | 3 | 1 | 3 | / | 2 | / | / | / | / | / | / | / | / | / | 2 | 3 | 2 | / | / | / | / | 22 | 2  | 3  | 3  |    |    |   |   |

Subj. 1 2 3 4 5 6 7 8 9101112131415161718192021222324252627282930 FF. XG XC XI

Items

Total

(9) Chinese University of Hong Kong, Year 2, Translation

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |   |   |   |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|---|---|---|
| 1  | / | 3 | / | / | / | / | 2 | / | 3 | / | / | / | / | / | / | / | 3 | / | 1 | / | / | 1  | /  | 24 | 2 | 1 | 3 |
| 2  | / | 3 | 2 | / | 3 | / | / | / | / | 2 | / | 2 | / | 2 | / | 2 | / | 2 | / | 1 | / | 1  | /  | 20 | 1 | 7 | 2 |
| 3  | / | / | 2 | 3 | / | 2 | / | 2 | / | 3 | / | 2 | 2 | / | 2 | / | 1 | / | 1 | / | 1 | /  | 17 | 2  | 9 | 2 |   |
| 4  | / | / | / | 3 | 2 | / | 2 | / | 3 | / | 2 | / | 2 | / | 2 | / | 1 | / | / | / | / | /  | 20 | 1  | 7 | 2 |   |
| 5  | / | / | 2 | / | / | / | 2 | / | / | / | / | 1 | / | / | 2 | / | 2 | / | 1 | / | 1 | /  | 22 | 4  | 4 | 0 |   |
| 6  | 3 | 3 | / | 3 | 1 | / | 1 | 2 | 3 | / | 2 | 2 | 3 | 2 | / | 3 | / | 2 | / | 1 | 2 | /  | 14 | 3  | 6 | 7 |   |
| 7  | / | 3 | 2 | / | / | / | 2 | 2 | 3 | / | 2 | 2 | / | 2 | / | 2 | 3 | / | / | / | / | 17 | 0  | 10 | 3 |   |   |
| 8  | / | / | / | / | / | / | 2 | / | / | 2 | 2 | / | 1 | / | 2 | / | 2 | 3 | / | 3 | / | 17 | 3  | 7  | 3 |   |   |
| 9  | / | 3 | / | / | / | / | 2 | 2 | 3 | / | 2 | 2 | 2 | / | / | 3 | / | 3 | / | / | 1 | 16 | 1  | 9  | 4 |   |   |
| 10 | / | 1 | 2 | / | 3 | / | 2 | 2 | 2 | / | 2 | 1 | 2 | 2 | / | / | / | / | / | 1 | 2 | 15 | 5  | 9  | 1 |   |   |
| 11 | / | / | 2 | / | / | 3 | 1 | / | 3 | / | 1 | 2 | / | 2 | / | 1 | 2 | / | 1 | / | / | 19 | 4  | 5  | 2 |   |   |
| 12 | 1 | 1 | 2 | / | / | 3 | / | 2 | / | / | 2 | 2 | 1 | / | 2 | 3 | / | / | / | / | 2 | 17 | 3  | 8  | 2 |   |   |
| 13 | 3 | 1 | / | / | 3 | / | / | 2 | 2 | 3 | / | / | 2 | 2 | / | 2 | 2 | / | 3 | 1 | 3 | 12 | 3  | 9  | 5 |   |   |
| 14 | / | 3 | 2 | / | / | 3 | / | / | / | 2 | 1 | 2 | / | 2 | / | 1 | 3 | 1 | / | 3 | 1 | 15 | 5  | 6  | 4 |   |   |
| 15 | / | / | / | 3 | 1 | / | 2 | / | / | 2 | / | 2 | / | 1 | 2 | / | 1 | 2 | / | / | 2 | 18 | 4  | 7  | 1 |   |   |

(Contd.)



Subj. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26

Items

Total

FF XG XC XI

(9) Chinese University of Hong Kong, Year 2, Translation (contd.)

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |    |   |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|----|---|
| 16 | 1 | 1 | 2 | / | / | 2 | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 1 | / | 2 | 2 | / | 1 | 1 | 2 | / | 1  | 11 | 5  | 13 | 1  |   |
| 17 | / | 3 | / | / | 3 | 2 | / | 2 | / | 3 | / | / | 2 | / | 2 | / | 2 | / | 1 | / | 1 | / | 1 | /  | 17 | 3  | 7  | 3  |   |
| 18 | / | / | 2 | / | / | 3 | 2 | / | / | 2 | 1 | 2 | 2 | / | / | 2 | / | 1 | 3 | / | / | / | 2 | 1  | /  | 16 | 3  | 9  | 2 |
| 19 | 3 | 3 | 2 | / | / | / | 2 | / | 3 | / | 2 | 2 | 3 | / | / | 2 | / | 3 | / | / | / | 1 | / | /  | 18 | 1  | 6  | 5  |   |
| 20 | / | 3 | / | / | 2 | 2 | / | 2 | / | / | / | 2 | 2 | 3 | 1 | / | 2 | 2 | 2 | / | 1 | / | / | 1  | 15 | 4  | 9  | 2  |   |
| 21 | / | / | 1 | / | 2 | 2 | / | 2 | / | 3 | / | 2 | / | 2 | / | 2 | / | 2 | / | 1 | 1 | 1 | 2 | 1  | 1  | 14 | 5  | 10 | 1 |
| 22 | / | 1 | 2 | / | / | 2 | / | 2 | 2 | 3 | 1 | 3 | 2 | 2 | / | 1 | / | 2 | 3 | / | 1 | 1 | / | 2  | /  | 13 | 6  | 8  | 3 |
| 23 | / | / | 2 | / | / | / | 2 | / | / | / | 1 | 1 | 1 | / | 1 | / | 2 | / | / | 1 | / | 1 | / | 21 | 6  | 3  | 0  |    |   |
| 24 | / | 3 | / | / | / | / | 2 | / | 3 | / | 2 | 2 | 2 | 2 | / | 2 | / | 2 | / | 3 | / | / | 2 | /  | 18 | 0  | 9  | 3  |   |
| 25 | / | 1 | 2 | / | / | / | 2 | 2 | 2 | 3 | / | 2 | 2 | 2 | 2 | / | 2 | / | 3 | 1 | 3 | / | 2 | /  | 13 | 2  | 12 | 3  |   |
| 26 | / | 3 | 2 | / | / | / | 1 | / | 3 | / | 2 | / | / | 2 | / | 3 | / | 3 | / | 3 | / | / | 1 | 10 | 2  | 3  | 5  |    |   |

Subj. 1 2 3 4 5 6 7 8 9101112131415161718192021222324252627282930 FF XG XC XI

Items

Total

(10) Chinese University of Hong Kong, Year 3, Translation

|    |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |    |   |   |
|----|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|----|---|---|
| 1  | / | / | / | / | 3 | / | / | 2 | 2 | 3 | / | 2 | 2 | / | / | 2 | / | 1 | 2 | / | 1 | / | / | 1 | 18 | 3  | 7  | 2  |   |   |
| 2  | / | 3 | 2 | / | 3 | / | / | 2 | 2 | / | 2 | 2 | / | 2 | 2 | 3 | / | 3 | / | / | / | 2 | / | / | 17 | 0  | 9  | 4  |   |   |
| 3  | / | / | / | 1 | 3 | 2 | / | / | 3 | / | 2 | 2 | 2 | / | 2 | 2 | / | 2 | / | / | 1 | 2 | / | / | 16 | 2  | 10 | 2  |   |   |
| 4  | / | 3 | / | / | / | 3 | 2 | 2 | 3 | / | 2 | 2 | 2 | / | 2 | 3 | / | 3 | / | 1 | / | 2 | / | / | 14 | 1  | 10 | 5  |   |   |
| 5  | / | / | 2 | / | / | 2 | 2 | 2 | / | 3 | / | 2 | 2 | / | 2 | 2 | / | 1 | / | 1 | / | 1 | / | / | 18 | 2  | 9  | 1  |   |   |
| 6  | / | 1 | / | 3 | 2 | / | 2 | 2 | 2 | 3 | / | 2 | 2 | 2 | / | 2 | / | 1 | / | 1 | 3 | / | 1 | 2 | /  | 4  | 12 | 3  |   |   |
| 7  | / | / | / | / | / | / | 3 | / | / | 3 | / | 2 | 2 | 2 | / | 2 | 3 | 1 | 3 | / | / | 3 | 2 | 3 | 1  | 16 | 2  | 7  | 5 |   |
| 8  | / | 3 | / | / | 2 | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 3 | 2 | / | 2 | 2 | / | 3 | / | 1 | 2 | / | /  | 13 | 1  | 12 | 4 |   |
| 9  | / | 1 | 1 | / | 3 | 2 | / | 2 | / | 3 | / | 2 | / | 2 | 3 | 2 | / | 2 | / | / | / | / | / | / | 18 | 2  | 7  | 3  |   |   |
| 10 | / | 1 | 2 | / | 3 | / | 2 | 2 | 3 | / | 2 | 2 | 2 | 3 | 1 | / | / | 2 | 3 | 1 | 3 | / | / | 1 | 2  | 1  | 12 | 5  | 8 | 5 |
| 11 | / | / | / | / | 1 | 3 | 2 | / | 3 | / | 2 | 2 | 2 | 2 | / | 2 | 3 | / | 3 | / | 3 | / | 2 | / | /  | 16 | 1  | 8  | 5 |   |

(11) Hong Kong University, Year 1, Translation

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |    |    |    |   |   |    |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|----|----|----|---|---|----|---|
| 1 | / | 3 | 2 | / | / | / | 1 | / | 3 | / | 2 | 1 | / | 2 | / | / | 3 | 1 | / | 1 | 3 | 1 | 1 | /  | 3  | 16 | 6 | 3 | 5  |   |
| 2 | / | / | 2 | / | 3 | / | / | 1 | / | / | 2 | 1 | / | 2 | / | 2 | / | 2 | / | 1 | / | 1 | / | 1  | 1  | 15 | 7 | 7 | 1  |   |
| 3 | 1 | 1 | 2 | / | / | 3 | 2 | 2 | 3 | / | 2 | 1 | 2 | / | 2 | 2 | 3 | / | 3 | / | 3 | 2 | 3 | /  | 11 | 3  | 9 | 7 |    |   |
| 4 | 1 | 1 | 2 | / | / | / | 2 | / | / | / | 2 | 2 | 2 | / | 2 | / | 2 | / | / | / | 1 | 3 | 1 | 16 | 4  | 9  | 1 |   |    |   |
| 5 | 1 | 1 | 2 | / | / | 3 | 2 | 2 | 3 | 3 | 2 | 2 | 1 | 2 | 2 | / | 2 | 3 | 1 | / | 1 | 3 | 1 | 3  | 2  | /  | 7 | 7 | 10 | 6 |
| 6 | 3 | 3 | 2 | 3 | / | / | 2 | / | 3 | / | 2 | 2 | 2 | / | 2 | 3 | / | 2 | 2 | / | 1 | / | 2 | /  | 15 | 1  | 9 | 5 |    |   |

(Contd.)



| Subj. | Items  |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    | Total |    |    |    |  |  |
|-------|--|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-------|----|----|----|--|--|
|       | 1  | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | FF    | XG | XC | XI |  |  |
| (11)  | Hong Kong University, Year 1, Translation (contd.) |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |       |    |    |    |  |  |
| 7     | 1  | 1 | 2 | 3 | 2 | / | 2 | 2 | / | 2  | 2  | /  | 2  | 1  | /  | 1  | /  | /  | /  | /  | 12 | 6  | 9  | 2  |    |    |       |    |    |    |  |  |
| 8     | 1  | 3 | 2 | / | / | / | / | / | 1 | 2  | /  | 2  | /  | 2  | /  | 1  | 3  | /  | 1  | 3  | /  | 1  | 1  | 3  | 14 | 6  | 6     | 4  |    |    |  |  |
| 9     | /  | 3 | 2 | / | / | / | / | / | 2 | 2  | 3  | 1  | /  | 3  | /  | 3  | 1  | 3  | /  | 1  | 1  | 3  | 2  | 3  | 11 | 5  | 5     | 9  |    |    |  |  |
| 10    | /  | / | 2 | / | / | / | 3 | / | 2 | 2  | 1  | /  | 2  | /  | 3  | 1  | /  | 1  | 3  | 1  | /  | 2  | /  | 14 | 5  | 6  | 4     |    |    |    |  |  |
| 11    | /  | / | 1 | / | / | / | 2 | 2 | / | 2  | 2  | /  | 2  | /  | 1  | 2  | /  | 3  | /  | 1  | /  | 1  | /  | 17 | 4  | 8  | 1     |    |    |    |  |  |
| 12    | /  | 3 | / | / | / | / | 2 | 2 | / | 2  | 2  | 2  | /  | 2  | 2  | /  | 1  | 3  | /  | /  | 2  | /  | 17 | 1  | 9  | 3  |       |    |    |    |  |  |
| 13    | /  | 3 | 2 | / | / | / | 2 | 2 | / | 3  | 2  | 2  | 2  | /  | 2  | /  | 2  | /  | 3  | 1  | /  | 1  | /  | 16 | 2  | 9  | 3     |    |    |    |  |  |
| 14    | 1  | 1 | 2 | / | / | 2 | 2 | 3 | / | /  | 1  | 3  | 1  | /  | 2  | /  | 1  | /  | 3  | 1  | 1  | /  | 13 | 8  | 6  | 3  |       |    |    |    |  |  |
| 15    | /  | / | / | 2 | / | 2 | 2 | / | 3 | /  | 2  | 2  | /  | 2  | /  | 1  | /  | 1  | /  | 1  | 2  | /  | 1  | 18 | 4  | 7  | 1     |    |    |    |  |  |
| 16    | 1  | 3 | 2 | / | / | 3 | 2 | / | 1 | 2  | 1  | /  | 1  | 2  | /  | 3  | 3  | 1  | /  | 1  | 1  | /  | 13 | 9  | 4  | 4  |       |    |    |    |  |  |
| 17    | /  | 3 | / | / | / | / | 2 | / | / | 3  | 2  | 2  | /  | 1  | 2  | /  | 2  | /  | 3  | /  | 1  | /  | 20 | 2  | 5  | 3  |       |    |    |    |  |  |
| 18    | /  | 3 | 2 | / | / | / | 2 | 2 | 3 | /  | 2  | 2  | 2  | /  | 2  | /  | 2  | 3  | 1  | 3  | /  | 1  | /  | 13 | 2  | 11 | 4     |    |    |    |  |  |
| 19    | 1  | 1 | 1 | 2 | / | / | 2 | / | / | /  | /  | 1  | /  | 2  | 2  | 2  | /  | 1  | 1  | 1  | /  | /  | 16 | 8  | 6  | 0  |       |    |    |    |  |  |
| 20    | /  | 1 | 2 | / | / | 2 | / | 1 | / | 3  | 2  | 1  | 2  | 2  | /  | 2  | 3  | 1  | 3  | 1  | 1  | /  | 1  | 3  | 10 | 9  | 7     | 4  |    |    |  |  |
| 21    | 1  | 3 | 2 | / | / | / | 2 | 1 | 3 | /  | 3  | 2  | 1  | 3  | 1  | /  | 2  | 3  | 1  | 3  | 1  | /  | 3  | 10 | 5  | 6  | 8     |    |    |    |  |  |
| 22    | /  | 3 | 2 | / | / | 3 | / | 2 | / | 3  | 2  | 1  | 2  | /  | 1  | /  | 2  | /  | 3  | /  | 1  | 1  | 2  | 1  | 14 | 6  | 6     | 4  |    |    |  |  |
| 23    | 1  | 1 | 2 | / | 3 | / | 2 | 2 | / | 3  | /  | 2  | 2  | 3  | 1  | /  | 2  | /  | 3  | 1  | 2  | 1  | 1  | 10 | 9  | 7  | 4     |    |    |    |  |  |
| 24    | 3  | 3 | 2 | 3 | / | / | 2 | 1 | 2 | 3  | 1  | /  | /  | 2  | /  | 2  | /  | 1  | /  | 1  | 1  | /  | 15 | 5  | 6  | 4  |       |    |    |    |  |  |
| 25    | 1  | / | 2 | / | / | / | 2 | / | 3 | 1  | /  | 2  | 1  | /  | 1  | /  | 3  | 1  | /  | 1  | 1  | 2  | 15 | 8  | 5  | 2  |       |    |    |    |  |  |
| 26    | /  | 3 | 2 | / | / | 3 | 1 | 2 | 3 | 1  | 2  | 2  | 2  | /  | 2  | 3  | 1  | 2  | /  | 1  | 1  | 2  | 9  | 6  | 11 | 4  |       |    |    |    |  |  |

(Contd.)





## 三种翻译教学模式

周 兆 祥

英国爱丁堡大学语言学系

究竟在翻译课里，人们其实在做什么事？有些师生特别著重语文训练<sup>1</sup>，但也有人觉得翻译训练该与语文训练分家；有些认为应该训练打字、校对、速读等技巧，或者介绍专业翻译知识（译员守则、翻译程序）和查资料的方法<sup>2</sup>。然而大多数翻译教学课程都不是以上述内容为主干，如果我们仔细分析一下大家教什么、怎样教，不难看出几种不同的态度。为了比较容易描述其中的情形，我把这些态度归纳做三个主要的模式：1. 句法模式 (syntactic model)，2. 文化模式 (cultural model)，3. 交际模式 (communicative model)<sup>3</sup>。

当然，模式无非是理论化、理想化简单化的架构，作用在于把同性质同取向的东西放在一起，让人容易看出它们共通的地方。相信古今中外，不会有人真的单纯用一种模式来教，所有翻译课程都揉合各种模式的成分，可是明白了模式的分类，我们倒可以看出自己平日所教所学的东西，原来先假设了什么理论根据。

### 一、句法模式 (Syntactic model)

这大概是比较传统的翻译教学法，到目前为止，大多数用中文写的翻译教材主要内容都属于这个模式。这种态度最特别之处，在于把翻译完全当做语言的活动，以为语言是一套客观的符号，可以用科学的方法找出其结构。根据这种看法，只要掌握了每种语言的结构，特别是语法的原则，翻译就单纯是技术问题，甚至可只用机器进行；训练译员就是要训练这种由甲符号系统转换为乙符号系统的「技巧」。

这种态度其实是非常普遍的，语言教师告诉学生：“In front of”，用中文说，就是“在……前”的意思，就是采用句法模式的立场。翻译测验卷：“试把下列各句译成中文：1. This is a red rose. 2. She is my cousin. 3. ……。出题目的老师也是采用了句法模式的立场。

大致上说，这种态度是以经验为本，把语言当做一种工具，功能在于传递资料，认为符号有既定的意义，可以分析胪列出来，凡是理解语言，只可以根据字面含意来诠释。因为语言是客观的符号，译者应该摒除个人感受（至少理论上这是办得到的），致力寻找译入语里那个含意相当的词来代表原文的意义。换句话说，天下间有许多事情、资料有待形容，不同的语言用不同的符号表

达出来，翻译就是寻找两种语言间相当的词，依照译入语语法重组出来，代表同样的意义。所以，翻译是语言符号的对照。译者无须考虑到其使用场合、上下文等等。于是在教学的时候，重点在于比较译出语和译入语句法上的异同。这种态度假定语言是用符号根据语法规律组成的系统，因此翻译就是机械化地找出另一套系统里相当的词逐一取代，并且按照两种语言语法的异同调整句法。

采用“句法模式”为本的教学法有多种实行的方式，以下讨论两种：

#### 甲、形式教法 (*Formal method*)

这种教法跟五、六十年代流行的语言教学法异曲同工，把语言当做由各类语词组成的符号系统；强调句法和词法。在翻译研究方面，这种态度有了相当悠久的历史，用英语写的第一本翻译理论专著 (Tytler 1791)，就是主要套用指示式的语文学态度，教读者怎样处理各种词类。这种形式教法可以说是语文学派比较结构主义式的产品。

陆殿扬在一九五九年出版的《英汉翻译理论与技巧》在国内外影响深远，六十年代不少用中文写的翻译理论书显然都有它的影子。作者在“前言”里开宗明义指出，全书所述，多从实际经验中归纳比较而来，主要为英、汉语法的对比。就英、汉两种语言，分别说明各类词的异同，特别注重其不同之点，并用各种例句来证明翻译方法的实际效用，使学习者能用两种语言不同表达方法传达同一思想活动。

像其他句法派的翻译理论家一样，他把翻译当作一种技巧，肯定有所谓“正确概念”、“标准的译法”；并列例句来证明翻译方法的实际效用。他更相信用两种语言不同的表达方法传达同一思想活动是完全可能的，翻译的原理无非就是英、汉语法的对比。

这种教法流行了很长时期，到了七十年代还没有式微。近年在香港非常畅销的中文翻译课本《英译中——英汉翻译概论》(孙述宇、金圣华合著)，就是一个明证。该书的编排，亦以英语词类为纲，分章讨论，清楚反映出形式教法的原则。

相对于本文所描述的其他翻译教学法来说，这种方法往往是最受没有翻译经验的、语文程度欠佳的学生欢迎。他们每次上课后，会觉得学到了一些有实质的东西，感到没那么徬徨(“现在我懂得翻译连接词了”，“下一课我会掌握英文被动句的译法”)。究竟这种安全感是不是真的有根据，这一点很值得商榷。时至今日，大多数翻译理论家都熟识先进的语言学理论，明白句法和词法无非是人类传意方法的一小部分，所以虽然这种教学法仍然普遍，翻译教师大多数不再把教材囿于规范语法方面：前引的《英译中》翻译课本，第十三章就详细提



到句法模式以外的问题。吸收了较现代的语言学心得，各种别的句法模式教学法相继出现，以下描述的就是一个典型的例子。

#### 乙、描写语言学教法 (*Descriptive linguistics method*)

这种教学法与前一种最大的分别，在于不再用传统语文学那种指示式的态度，改为遵循近代语言学那种描写的态度。再者，直到近二三十年为止，语文学和语言学向来只集中研究句法、词法、语音、音位等比较以经验为根据的、有形的、机械式的现象，现在语言学已经开始大大扩阔了范围，着重语意和传意的问题，与别的学科，特别是心理学、社会学、人类学、逻辑、风格学等携手探索语言的真相，句法模式翻译教学法也追随着语言学这个趋势，又利用语言学的新发现和描写方法来解释翻译的原则，譬如要解释两种语言间被动句式的异同，便借用Chomsky式的转换规则来加以说明。这种教学法跟“形式教法”还有一点不同：它不再循语文学的立场，像几百年以来西方语法学者一样，斤斤计较词类等规范特征，以为天下所有语言都应该同样分类。相反，描写语言学教法多多少少照顾到各种语言的结构差异，比较起来灵活得多、有意思得多。

J. C. Catford 在一九六五年出版的《翻译的语言学理论：一篇应用语言学论文》，可以说是描写语言学教法的代表作。Catford 采用了英国语言学家 Halliday 的语言学观点，发展出这套以结构为本的翻译理论。他主张翻译理论主要是应用语言学的理论。

翻译既然涉及语言，分析和描写翻译的过程时，当然要大量利用那些设计来描写语言用的分类法。换句话说，分析和描写翻译过程必须以一套语言学理论为本——一套普通语言学理论。

怎样翻译 “This is a red rose” 和 “She is my cousin” 这样的语句呢？照形式教法，“is” 是英语 “verb to be” 的现在式、单数表现法，与 “are”、“was” 等相对，而 “she” 则是英语的人称代名词之一，属第三身单数阴性。“正确” 的译法就是到译入语同一个词类的词汇里找相当的词：现在式单数的系词来代替 “is”，第三身单数阴性的人称代名词来代替 “she”。描写语言学教法分析得更深入，例如 Catford 指出：每种语言的全套指示词未必相当，拿标准英语来说，“this” 与 “that” 相对前者近指，后者远指；但是苏格兰东北部英语的全套指示词共有三个 “that” 是指不近不远 (Catford 1965: 37)，所以 “this” 的用法和含义跟标准英语未必一样，翻译时要考虑到这一点。如果我们分析比较英语和译入语的数目、时态、性别表现法，自然看得出两种语言里相当的词往往含义并非完全相当（例如 “is” 表示单数，“是” 没有表示单数，现代汉语分用 “牠”、“它” 表示动物和死物，英语 “it” 同指二者），翻译时不免对原文意义有所增删。

那么,采用这个模式的翻译教程又是怎样的呢?教师(或教科书)集中比较译出语和译入语文化的差异,指出这两种文化的世界观有什么不同,并且训练学生对语词里的文化成分敏感留心,教他们知道不能随便在词典里找个对应词代入,调整句法就心满意足。当代翻译理论家 Nida 多次提出过这个问题,说明文化背景差异何以不能忽略。例如,《圣经》里提到在审判之日,神要“把绵羊与山羊分开”,原文无须解释绵羊和山羊分别代表神所宠爱和厌恶的人。可是如果直译到非洲中部的语言,便使人费解。因为当地人非常珍视山羊,绵羊则毫无价值,受到鄙视。《圣经》里把地狱形容做“火焰永不熄灭之地”,照译成某西非土语,地狱便是人人渴望去的地方,原来当地人最怕寒冷,炎热的国度最妙。(Nida 1971: 347-48)

语意(semantic)一词有很多不同的意义,照文化模式的用法,指的是文化、社会,而不是逻辑方面的事情。譬如想翻译“This is a red rose”,“She is my cousin”等语句,最重要的是「玫瑰」这个词不但指涉某类植物,还像所有语词一样不可避免地含有许多情绪意义,而这种种非指涉的意义是因文化而异的,欧美人士对那种花的想法,显然与别个文化的人不一样;同样道理,“cousin”一词是英语文化里亲属分类法特有的语词,代表独有的概念。在别的文化里,分类方法固然不同(译成中文就有好几个可能),这种名分关系所包含的意义也不会一样。因此,翻译上述两个词时,不但要弄清楚指涉意义,还要顾及到文化意义,找到了相当的译入语词汇只是翻译过程的第一步。拿“rose”那个例来说,用相当的植物学名词取代,固然可以说够“准确”,却未必是效果最相似的译法,译者该问问:究竟在译入语的文化里,那样东西(不一定是花呢!)可以代表“rose”在英语世界里的地位角色?再说,在那句话里,“red”这个词的文化成分更不容忽略,因为它的含义离不开文化:第一、世上没有两种文化有相同的语词系统来指涉光谱上的各种颜色,每个系统的分类法都不同,英文“red”,中文「红」或「赤」,法文“rouge”大概是「同一类」颜色,实际的指涉范围并不一样。第二、即使找到了颇相应的颜色名称(例如“rose”和“玫瑰色”),非指涉的意义也随文化而改变。一支红旗、一盏红灯,在不同社会里不免唤起很不同的联想,说不定在某种文化里,在某种人面前最忌提红色的花,译者不察,把“This is a red rose”照字面意思译出来,出了乱子也不知道呢。

最早深入研究这种翻译工作里的文化问题者,大概就是上文提到那位美国理论家 Nida。他在《建立科学的翻译方法》一书里指出句法模式的不足,提出文化模式的主张。

普通语意学家成为了当代交际研究最活跃的捣蛋鬼,他们不满意语法学者和逻辑学者的解释。语法学者只关心词与词间的关系,逻辑学者只管陈述句与陈述



句间的关系。他们也不满意传统语意学者的做法，把注意力集中在字与陈述句跟它们该代表的指涉对象间的关系。他们现在研究的问题，就是字与陈述句跟一般人类行为间的关系。这些人的兴趣不在于逻辑说法应该怎样分类，而在于人们在交际过程里的行为，以及交际过程所导致的行为。(Nida 1964: 6)

上述的说法固然言之成理，而且文化模式确提出了不少重要的翻译问题，可是天下间恐怕不会有人教翻译时把文化当做翻译的一切，或者以为只要精通两种文化，翻译自然无往而不利。除了人类学、语意学外，还有很多学问是跟翻译有直接关系的。Nida谈论翻译问题时，更是上天下地无所不包，特别是他在一九七〇年以后的著述，逐渐强调语言的交际成分（例如 Nida 1972: 316-22），这就是本文提到第三个模式的范围。

### 三、交际模式(Communicative model)

近代语言学其中一个重要的发展，就是分别出 *langue* 和 *parole*，不但研究前者，还开始非常重视后者。语言学者终于不再囿限在较机械化的语音、词法和句法研究，继而探索所谓“意义”的意义。于是，大家不再斤斤计较规范的语言特征，而逐渐留意到上下文和情景对一句话的意义的意义的影响。据交际理论的立场，一句话有什么意义，不但决定于该句说话的内容（说了什么），更重要的是上下文（先前说过什么、全文性质为何）和情景（是谁对谁说的、在什么场合、用什么口吻等等）。这些态度正是近年话语分析（discourse analysis）、章句语言学（text linguistics）<sup>6</sup>、诠释学（hermeneutics）<sup>6</sup>所提倡的立场。

当然，每个天天做翻译工作的人，莫不晓得这个道理，它一点也不深奥。奇怪的只是向来翻译理论绝少有系统地探讨个中的问题，大多数环绕着句法词法兜圈子。可是现在越来越多的翻译理论家放弃了前述两种模式，不再把翻译过程看做寻找一个一个相应的语言小单位，来取代原文各单位所凑合出来的意义，以为翻译基本上无非是模仿的工夫，译者必须客观，无权评论或诠释（Kelly 1979: 35）。正因为现代语言学家不再像柏拉图（Plato）那样把字只当做代表事物的名称，明白到每个字、每句话的意义因人因地因事而异，有了情景才可能理解一句话。（Beaugrande 1978: 96-97）

由于这方面的语言学研究如日方中，不断有新体系出现，翻译教学方法也不断要追上，目前未有较明确的法则可循。不过，从各种以交际模式为本的翻译理论中，我们不难看出两大主流，其分别在于一个相信用理性的方法可以了解原文背景，找出作者的本意，另一个却认为语言是主观的创造性活动，不可能把意义客观地剖析。以下两种教法，代表这两种态度。

### 甲、章句分析法 (*Text analysis method*)

这种教法的重心在于训练译者去透过交际的情景来理解原文，不是逐字逐句寻找译入语里相应的说法，而是致力制造另一篇效果相当的传意文字，翻译的单位不是一个字、一句话，也不是一篇文字，而是原文所代表的整个传意事件，根据这种教法的看法，只要有足够的线索，锲而不舍地用各种理性的方法分析，诠释者应该终有一天可以重建整个传意事件的情景，有把握知道作者想表达什么（即是原文的「意义」）。凡是可以帮助分析原文背景的策略和心得，都用得着，许多学科都可以帮忙，包括逻辑、比较语法、比较文化、社会语言学、心理语言学、风格等、文学批评等。

J. Vinay和J. L. Darbelnet提倡的比较风格学 (*Stylistique Comparée*) 虽然很著重语言的规范成分，他们却是最早提出有系统的情景，理论者之一，例如他们指出，除非知道情景，“You are on!”和“He stopped at the local”之类的话，根本无法诠释 (Vinay et Darbelnet 1958: 163)。R.R.K. Hartmann提出的比较章句学 (*Contrastive Textology*)，详述分析情景的策略，他强调说：“我们透过原文传意，翻译时不能拿个别的字或句来译，必须把字和句看做整个谈话的一部分，而这次谈话通常是在某种社交情景<sup>7</sup>下进行的，另一点必须注意的就是：必须先知道译入语里有那种相应的类型结构，才有可能翻译。” (Hartmann 1980: 51) 他所指的类型结构，就是K. Reiss提倡的章句类型 (*texttyp*)<sup>8</sup>，即是每种语言里各类文体独有的传统习惯。所以译者不但要认识译入语的各类文体，还要能写，这种练习是原文分析法的一部分。

另一位分析学派翻译理论家 de Beaugrande 一九七八年出版了《一种译诗理论的因素》，提出了以章句语言学为本的翻译模式原则：

(1) 翻译的适当单位不应该是个别的字或单独的语句，而是整篇原文，因为不同的语言间有几乎同义的原文还可能，不同语言间有同义的语句却不可能，除非靠原文来赋予意义则例外。

(2) 翻译研究不应该专务比较、对照原文与译文两篇文字，而应该把翻译当做作者、译者、读者间产生相互关系的过程。

(3) 因此，最值得注意的因素不在于原文字里行间的特征，而在于这些特征背后存在的传意策略，我们大可以用一套（非 Chomsky 式的）交际能力概念来概括这些策略。

(4) 研究这些策略时，必须同时考虑到交际的情景。举个例说，使用诗的语言，就是一种很特别的情景。



(5) 翻译的活动其实是循好几套传意策略进行的, 这些策略按照原文里的指示而出现(例如两种语言的分别、语言运用的类别、在该情景里选取相应说法的有系统的规矩等。(Beaugrande 1978: 13)

究竟诠释原文和翻译教材是不是可以这样理性地进行的呢? 有些语言哲学家早已怀疑这一点, 下面介绍的诠释学派正代表其中一种态度。

### 乙、诠释学教法(*Hermeneutic method*)

凡是采用交际模式的翻译教程, 都把诠释原文当做翻译活动的主要环节。这种教法跟其他交际模式教法的分别, 在于它借用现代诠释学的理论, 强调语言主要不是工具, 不能客观分析; 相反, 应该重视的是授意者与受意者之间的默契与共鸣。交际的内容不是客观的资料, 每次交际活动都不会有标准或唯一的诠释方法, 每个受意者(包括译者在内)有权并必须按自己独特的处境和条件来理解原文。语言(包括翻译在内)是创造性的活动, 不是机械化的, 循必然的因果关系而操作的活动, 受意者的工夫不是把符号还原为意义, 按图索骥地抓著符号去从世间所有意义里选出正确的一分, 而是透过符号与授意者契合, 共同创造一次人生存在的活动。Bassnett-McGuire不是诠释学者, 却也把这个教法的立场解释得相当清楚:

二十世纪文学研究的一个最重要进展, 就是重估读者的地位。Barthes认为文学作品的作用, 不是把读者当做原文的消费者, 而是做原文的创造者。J. Kristeva则认为读者的任务, 在于使文学作品的符号意义扩张过程实现。因此, 读者要根据一套不用的系统来翻译、解释原文, 大家不应该再计较什么是唯一“正确”的诠释。再者, 他提出的原文与原文间之关系(intertextuality), 指出每一篇原文都与天下间别的语言文字有关连, 没有一篇原文可以脱离它以前出现的和周围存在的语言文字而独立, 这种说法对学习翻译者含义深远。正如 pas 说过: 所有原文都是译文的译文, 读者与作者的界限往往未能划分得那样分明。(Bassnett-McGuire 1980: 79)

L. G. Kelly介绍这种教法说: 语言学集中研究表达的方法, 当代诠释学则集中分析语言的交往的目标。诠释学的重心是反经验的: 真正的现实不是可观察的表达现象, 而是语言各认知的与感情的层次的了解, 传意就是透过语言进行的。(Kelly 1979: 7)

至于诠释学与翻译的关系, Kelly指出: 诠释学最著名的流派是 M. Heidegger 的理论, 他给予有些欧洲大陆传统的译者深远的影响。照 Heidegger 和 Buber 的看法, 语言内在的思维不是被动地接受印象, 而是主动地象征、诠释思维的对

象。语言是埋在下方的现实，要透过使用话语来探索其意义，照Heidegger的意思，即是要向语言屈服来得到意义。这种看法来自Hölderlin的语言观，而Heidegger显然相信语言有神的存在，后来Steiner在《巴贝塔以后》一书里也承继了Heidegger这种立场。(Kelly 1979: 29)

照上面提到的几位思想家的看法。语言不单只是交际工具，还是一个永不休止的创造、诠释、再创造的过程。Heidegger认为这个过程是人类一种存在的主要表现方式：语言超越人类，也帮助创造了人类，其中有很多不可解释，很难明白的成分。语言的诠释永不可能是完美的，没有人可以证明某个诠释的行动准确到什么程度。语言是一种创造的工具，产生连串复杂的了解与反应活动。“语言不是一个符号，代表人的思想里某些存在的东西，而是一种创造新事物的东西。”(Kelly 1979: 29)诠释最需要与人心心相印的本领，翻译基本上是一种诠释的过程，这种本领更不可少，但想象力和艺术性的模仿能力也很重要，语言是多层面的，诠释（包括翻译在内）则是以个人为中心的，就某种意义来说，我们根本不能谈论怎样翻译，因为从没有人知道语言沟通的真谛。我们只可以相信某番话达到了沟通的目的，知其然而不知其所以然，正如不管人们写千千万万字，也不可能客观地、理性地解释一首诗怎样达到某种效果，产生什么作用。用Heidegger的话说：“词语和语言不是给予讲者、作者用来包裹以达意的包装纸。事实上，有了词语和语言，事物才开始存在，才像目前那样存在。”(Steiner 1978:41)

诠释教学法与其他所有教法最大的分别，在于它否定客观、理性地分析原文的可能，不承认任何一句话会有标准的诠释。相反，每个人必定根据许多主观的经验与禀赋去了解原文，对于同一句话，不可能有两个人的理解是相同的（即使果然如此，也无从知道、更无法证明），同一个人听第一次、第二次，也不是同一回事。因此，如果说某句话、某段原文应该怎样译，理论上是有问题的。

要认识语言这种人类存在的真正方式，我们只有探索交际活动的神秘本质。不论那一种方法、技术、工具，科学化的也好，非科学化的也好，只要可以帮助译者与作者内心契合的，都应该尽量利用。所以上文提到的各种教学内容，例如比较语法、文化研究、文学批评、风格分析等，全部大派用场。可是，这些步骤和研究原文的工夫，也只是诠释的部分条件，并不等于诠释活动本身：诠释终归是个人的、神秘不可解释的内在经验。如果这种心有灵犀一点通的本领真的可以训练，恐怕交际理论、风格学、文学批评，以至一般文学和美学的修养，加上写作练习，会是最有用的教学内容罢。Steiner在一九七五年出版的《巴贝塔以后：语言与翻译面面观》大概就是采用这样的办法，书里的章目有：理



解与翻译、语言与灵知、语词对物件、诠释运动等。照目前的趋势看，不少翻译理论者会继续发展这方面的新领域。

正如前述，交际模式是以语用为主，因此根据这个立场，我们不能够问：“This is a red rose”，“She is my cousin”这两句话该怎样翻译？只可以问：这句话是出自何经何典，或是某人某时某地对某人说的，上下文怎样怎样，现在要复述给某些人听，你做译者，会怎样说？我们问这个问题时，还要先站稳立场，不期望有标准答法，承认可能有千百种译法会是同样对的。在翻译之际，我们要考虑的不是在译入语里这句话该怎样表达（句法模式的立场），也不是在译入语文化里人们怎样说这样的话（文化模式的立场），而是我要怎样对这些译入语的听众表达作者本来在当时那个环境的意思（章句分析教法的立场），作者当时在那个独特的处境这样运用了语言，现在我处于另一个独特的处境，怎样与他和我的听众利用语言同样沟通（诠释学教法的立场）。

交际模式的教学方法比前述两个模式范围大得多，要求学生的水平高得多。人生中大多数语言操作都不是创造性的，原创的神秘成分不多，或者用不着诠释学教法的深奥理论（Kelly 1979: 3）。程度较低的学生还是会觉得前述两种模式实用、容易入手。

结语：不用说，翻译教师和课程编者都明白：虽然这些模式有些立场水火不相容，其内容对于翻译教学来说却是相辅相成的，他们都懂得各按本身的条件（例如社会的需要、资源、学生的背景），从各模式里选择不同的材料，调配成合适当前所需的课程。以上提出的几种教学法，其实可以说是从机械式的、经验的态度开始看翻译活动，发展到创造的、精神的态度，或是由零件开始，发展到整体，这条发展的轨迹，正好跟二十世纪语言学的重心转移（语音→句法→语意→章句分析→语言哲学）异曲同工。照普通常识判断，上述三个模式应该代表翻译训练的不同阶段：先打好语法基础，再认识文化问题，最后探讨交际的真谛，但是未有调查、实验的数据支持以前，这种揣测也和其他翻译教学的心得一样，无非是零碎经验加上直觉而已。

#### 注释：

1. 一九八〇年，我在欧洲五国和香港用问卷方式调查大学翻译课程师生的意见，列出近廿种翻译教学的内容，问他们那些有用、值得做。结果最一致受欢迎的是「翻译练习」。有几个学生甚至认为除了练习之外，老师教什么也毫无裨益。

2. 这些都是在上述那次调查里各师生提出的部分建议。

3. 本文所用“模式”一词, 相当于英文 model, 大致循 D. Crystal (1971: 114-15) 的界说: “模式”是一种详尽而有系统的比拟方法, 设计的目的在于帮助读者看到语言里某些不可能直接观察的结构与作用; 要是不用这样的比拟方法, 读者会看不出其重要性。换句话说, 模式是界乎“理论”这个广泛的概念与“假设”这个非常精确的概念二者之间的东西。

4. Catford和他所代表的「句法模式」翻译理论, 受到当代多位翻译理论家不留余地的批评, 有些甚至认为他的理论对翻译教学毫无贡献。参见 Beaugrande 1978: 11, Newmark 1980: 1-2。

5. 话语分析和章句语言学都是新兴学科, 范围和方法至今未有定论, 本文分别遵从 Coulthard (1971) 和 Beaugrande and Dressler (1981) 的用法。

6. 诠释学这个哲学流派的范围和方法, 也不易界定, 本文大致遵从 Steiner (1978) 的用法。

7. 社交情景是借用伦敦语言学派 J. R. Firth 的 Social context (又叫做 Context of situation) 理论, 参见 Kelly 1979: 2。

8. 分见 Vinay et Darbelnet 1958, Reiss 1976, Hartmann 1980。

#### References

- Bassnett-McGuire, S. 1980. *Translation Studies*. London: Methuen.
- Beaugrande, R. de. 1978. *Factors in a Theory of Poetic Translating*. Assen: Van Gorcum.
- Beaugrande, R. de and W. Dressler. 1981. *Introduction to Text Linguistic*. Harlow: Longman.
- Catford, J.C. 1965. *A Linguistic Theory of Translation: An Essay in Applied Linguistics*. New York: Oxford University Press.
- Coulthard, M. 1971. *An Introduction to Discourse Analysis*. Harlow: Longman.
- Crystal, D. 1971. *Linguistics*. Harmondsworth: Penguin.
- Hartmann, R.R.K. 1980. *Contrastive Textology: Comparative Discourse Analysis in Applied Linguistics*. Heidelberg: Julius Groos.
- Kelly, L.G. 1979. *The True Interpreter: A History of Translation Theory and Practice in the West*. Oxford: Oxford University Press.
- Newmark, P. 1980. What translation theory is about. *Quinquarème*, 3/1.
- Nida, E. 1964. *Towards a Science of Translating, with Special Reference to Principles and Procedures involved in Bible Translating*. Leiden: E.J. Brill.
- Nida, E. 1971. Semantic Components in Translation Theory. In *Applications of Linguistics: Selected Papers of the Second International Congress of Applied Linguistics*, eds. G.E. Perren and J.L.M. Trim. Cambridge: Cambridge University Press.
- Nida, E. 1972. Varieties of language. *The Bible Translator*, 23/3. 1976.



---

 中英语文教学
 

---

- Reiss, K. 1976. *Texttyp und Übersetzungsmethode*. Kronberg/Ts: Scriptor.
- Steiner, G. 1975. *After Babel: Aspects of Language and Translation*. Oxford University Press.
- Steiner, G. 1978. *Heidegger*. Glasgow: Fontana.
- Tytler, A.F. 1901 (first pub. 1791). *Essays on the Principles of Translation*. London: J.M. Dent.
- Vinay, J.P. et J. Darbelnet. 1958. *Stylistique Comparée du Français et de l'anglais: Méthode de traduction*. Paris: Beauchemin.

陆殿扬, 1959, 《英汉翻译理论与技巧》。北京: 时代。

孙述宇、金圣华, 1975, 《英译中、英汉翻译概论》。香港: 香港中文大学校外进修部。

## Abstract/ 摘要

### Three Models of Translation Teaching: a Proposal

This paper examines the various approaches to the teaching of translation, and analyses the theoretical bases which underlie them.

Though translation teachers may be doing very different things in class, and many of the things taught defy classification, it is argued that the main body of instruction in a translator training programme is made up of components belonging to one or more of three teaching models. In some respects these models are mutually exclusive, yet in practical teaching they could well be made complementary. While it is recognised that curriculum planning theories should be adapted to local situations, resources, needs and traditions, the course designer, textbook compiler and classroom teacher can benefit from an analysis of the content and methods of the various approaches, thereby getting a full and systematic view of what can be taught, how, and why. This, it is hoped, is the application of the models proposed here.

The sentence "This is a red rose" is used to illustrate the various ways of looking at the process of translating. One can take a prescriptive formal syntactician's stand, and formulate "the correct translation" by searching for grammatical equivalents in the target language (TL) for every word in the source text (ST); or take a descriptive linguistics stand, assessing the translatability of each lexical item by comparing it with its most proximate counterpart in the TL. These approaches belong to the *Syntactic Model* which regards language as a grammatical code for information transfer: it is empirical, anti-mentalist, and objective. Alternatively, one can follow the anthropological-semanticists who aim at cultural dynamic equivalents. Instead of asking "How to say this in Language X", they ask "What will a Language X speaker say in such a situation?" Language is seen primarily as a cultural manifestation: every word embodies a world and a history unique to the

culture it belongs to. Thus neither "red" nor "rose" can ever be adequately represented by the closest term in the TL for the same physical phenomenon. This is the main premises of the *Cultural Model*. Recently, linguistics has begun to focus more on the non-empirical sphere, and this trend is reflected in translation theory. Instead of translating *langue*, the translator is told that meaning only comes with context. The question to be asked is "What does the author do with this text, and how should I say this now for my audience?" Text analysts concentrate on interpreting the ST's social context, trying their best to gauge the meaning of the utterance by a thorough study of its background. Those of the Hermeneutics school emphasise the personal, existential, and creative aspects of human communication, and deny the possibility of an authorised reading. To them, translating is a process of sympathising, communion and co-creation, just as language is our being's being. Both of these views belong to the *Communicative Model*.

Naturally, teachers of translation do not usually adopt a single model and teach only the areas it covers. The awareness of these different approaches to translation should enable the course designer and teacher to have a panoramic view of his task, and become more rational in picking the elements worth teaching to form his own mix.

Simon S.C. Chau  
Linguistics Department  
University of Edinburgh, UK



# 理解不可能「正確」 周兆祥

## ——論解釋學與翻譯

### 西方翻譯研究的蛻變過程

翻譯研究在中外都有了長遠的歷史。

可是直到近年為止，歷代雖然有不少人認真嚴肅談論分析過翻譯的問題，提出過實行的方法，大多數討論都是零星片面的個人心得，絕少理論家大量參考同代各家學說，或者借用其他科目的研究成果，來引證發揮自己的理論。

第二次世界大戰之後，由於許多客觀因素（例如翻譯需求大增、與翻譯有關連的科目研究突飛猛進），翻譯研究忽然質與量大增，並且步語言研究的後塵，經過了一個又一個發展階段。我們要了解這個蛻變的過程，不妨把西方的翻譯研究粗略分為四個時期：

（1）語文學（Philology）時期——又叫做「傳統語法時期」或「古典時期」，那時西方翻譯研究還沒有襲用科學的方法，也未借助語言學、人類學、傳意學、社會學等學科研究的成果。直到六十年代早期為止，這種語文學式的翻譯研究一直是西方的主流（中國的情況也大致如此，只是到了今天還沒有徹底轉變）。一般來說，語文學式的翻譯研究集中分析書面語，忽略口語，又處處以文學翻譯為本，很少注意到其他方面的翻譯工作（例如科技翻譯、商業翻譯、外交翻譯、傳譯），往往把文字翻譯的原則當做翻譯的普遍原理。當時（即是說二三千年以來）各理論家反反覆覆談論爭辯幾個問題，例如「直譯」「意譯」孰優孰劣、翻譯是否可能、詩應該用駢文譯還是用散文譯、翻譯究竟是一門科學還是藝術等等。此外，涉及語法問題時，各理論都假定天下所有語言都以同一套「原先語法」為本，處處以規定的、命令的態度來看翻譯的問題。

（2）規範語言學（Formal Linguistics）時期——二十世紀初期，語言研究踏進了結構主義的時期，竭力追隨科學的原則，着重以經驗為根據的分析。五十年代開始，有些翻譯研究者也標榜科學化，強調理性的、客觀的分析，並參考語言學、心理學、人類學、傳意學的研究成果，建立新的理論。在這個時期，語言學把語言當做一種自我結構的符號體系來研究，從詞與詞之間、句與句之間在結構之中的關係尋找個別詞句的意義，不大考慮到語言在實際生活裡的使用情況。翻譯研究襲用了這種態度，也把翻譯看做純語言的活動，把一種符號轉換做另一種符號的過程。翻譯理論家紛紛借重各種語言學的理論，例如杭士基（Chomsky）的變換語法，來解釋翻譯的過程，五十年代到六十年代初期，世人對機器翻譯的熱忱與期望達到高峯，這種規範語言學式的翻譯觀，正好配合了機器翻譯研究的需要。

（3）種族語意學（Ethno-semantics）時期——早在十九世紀，德國哲學家房亨博特（Von Humboldt）提出了語言影響思想的理論，認為語言反映出文化觀點。二十世紀上半期，研究各地部族語言和負責翻譯少數民族語言的學者，發現各民族對世界的看法有很多相異之處，而這些相異點在語言方面反映出來。在五六十年代，有些翻譯理論家主張翻譯不該由語言入手，而該由文化入手，翻譯的問題主要是文化的問題，每個字每句話的意義，莫不視乎它在文化裡的地位與使用方式而定。語意學家也發明了種種科學化的方法，來分析語詞在本身那個文化裡的意義。於是，翻譯研究的重心也開始轉移到文化和語意的問題之上。

（4）語段語言學（Textlinguistics）時期——六十年代中期開始，規範語言學的熱潮過去，語言學家分頭用不同的方法來剖析意義



，其中語段語言學提出了詮釋該重視「情境」的主張，又研究各種語言文字的分類法，受到各方重視，翻譯研究也不甘後人，從七十年代初開始，語段語言學的研究方式可以說成了翻譯研究的主流。按照這種態度，翻譯不能斤斤計較一字一句的意義，而應該以整篇段文為單位，考慮到「情境」和上下文的關係，從中決定語詞的意義。因此，翻譯並不是轉換符號系統的工作，也不止於溝通文化隔膜，而是製造一篇語段用來取代另一篇的過程。

### 翻譯研究「科學化」

由以上的翻譯研究歷程簡述可以看到，從二十世紀早期開始，翻譯研究擺脫了歷來所採用的人文學科的方法，轉而追隨科學的方法。語言學就是用科學的方法來研究語言，種族語意學也是用科學的方法來分析語言的意義。段文語言學雖然也考慮到讀者的反應，都依然標榜「客觀」，沒有怎麼顧及到詮釋時個人條件的因素。

不錯，我們這個時代號稱科學的時代，世人崇拜科學，「科學化」往往變成了一切合理事物的代名詞、一切評論和理解事物的準則。相反，「不科學的」變成了嚴重的指責、十惡不赦的大罪。根據這種邏輯，只有可以用經驗來証明（empirical）的事物才是真實的、可信的、值得研究分析下去的，「客觀」的觀察、理解、分析是唯一可用的方法。在這樣的風氣籠罩之下，誰敢提出別的方法，往往招來恥笑。

本文的目的，在於反對用純科學的態度來處理翻譯的問題，指出前述各種標榜科學化的翻譯理論之不足，建議兼用一種非科學化的方法（存在解釋學）來研究翻譯、解決翻譯的一些問題。

### 「非科學化」的存在解釋學

「存在解釋學」（Existential Hermeneutics）是現代西方現象學（Phenomenology）的一個流派，源於本世紀德國，主要的領導人是海德格（Martin Heidegger, 1889—1976）。

解釋學本來是歷代基督教神學闡釋經文的方法，到了十九世紀末年，狄爾泰（Dilthey）把它應用到哲學的範圍，作為理解天下事物的方法。海德格強調詮釋是一種傳意受意雙方契合的過程，語言並非「客觀」的工具，而是「人類真正存在的方式」，認識理解事物是主動的再創造的工程。雖然海德格的語言哲學理論會大大影響翻譯研究之中詮釋原文的方法，他並未深入談過翻譯的問題。當代另一位存在解釋學哲學家加達馬（H-J. Gadamer, 1900-），却提出過解釋學的翻譯理論，以下的論述，採用了不少他的觀點。

從歷史的角度看，二十世紀的現象學潮流至少有一點非常值得注意，就是它反對西方整個思想傳統那種崇尚「客觀」的態度，獨樹一幟，大胆提出嶄新的理解事物方法。西方的思想體系向來著重客觀分析，循認知的（epistemic）方法來探討宇宙間的道理，這種態度與方法上溯到亞里士多德（Aristotle），而由近代科學的始祖如伽利略（Galileo）、笛卡兒（Descartes）發揚光大。現象學的方法剛好相反，強調詮釋者本身的主觀存在條件，反對用超然物外的態度把研究對象當做客觀的物質來了解。

### 存在解釋學的翻譯觀

究竟在解釋學跟翻譯有什麼關係？其中的道理對翻譯工作有什麼幫助？我以為可以分開幾點來說明：

#### （1）天下間沒有「客觀」理解這回事

理解原文是翻譯過程的第一個步驟，也是至為重要的一環。正如前述，時下的翻譯理論，紛紛循科學的、客觀的、經驗的、認知的方法來分析原文，運用語言學、段文批評、邏輯、社會人類學等等方法，把原文逐點剖視，推理出文中的「意義」。

然而這樣的理解方法其實背後有一大假設，就是說歸根究柢，每篇文字包含、盛載了一些意義，人人都可以透過各種實証（Positive）的方法，把這些標準又唯一的意義逐漸發掘出來，只要工具充足，技術正確，肯花足夠的心思，誰都可以理解原文，尋找到「真正的」



解釋。詮釋一篇文字正如拼圖一樣，有正確的答案，也好像偵探追查案件一樣，搜集線索，抽絲剝繭，用理性來推理，查個水落石出。

照解釋學的看法，上述這種科學化、處處求驗證的理解方法犯了一個基本的錯誤，就是把理解的對象（一個物件、一樁事情、一個人、一篇文章）當做外物看待，理解者超然其外，企圖用完全不介入的態度來剖示、描述，就像生物學家拿一朵花來解剖一樣，割開、檢視、分類、打報告，於是大功告成；照理論說，誰負責做這樁工作，結果都應該完全沒分別。用這樣的態度來理解一篇文字，等於把語言當做一種機械式的工具，把人內心的意念帶到外面，傳達給另一個人，那一個信息（原來的意念）好像一種貨品，從一處運送到別處，還是原來的模樣（假定輸送的工具操作妥當的話）。目前幾乎所有論翻譯的文章，都是採用這種語言哲學觀，以為譯者不該介入詮釋，要盡可能做客觀的輸送信息工具。

這種理解的態度是錯誤的，因為它不符合事實，人類理解事物根本不是這麼一回事。人之所以為人，有許多存在的特點，理解事物的方法就是其一：我們對每一件事物的認識，都涉及許許多多主觀的成份因素，尤其是個人的條件與歷史背景。人不是機器，不可能完全「客觀」地認識事物，每次我們理解一件事物，都是把自己的世界與那件事物所展示的世界結合，從中尋找意義。所以，單靠認知的、實証的方法理解原文，只可以得到部分真相，以為可以擺脫自己的條件，純「客觀」地去理解，是虛妄的想法。

## （2）偏見不但無從避免，還可以發揮積極作用

按照時下流行的「科學化」理解方法，偏見是理解之大忌，處處妨礙人們「正確」認識事物的「真相」。我們指別人「戴了有色眼鏡看事物」，就是批評別人理解不夠客觀，因而歪曲了事物的「真面目」。

存在解釋學却不贊同這種看法，認為人人其實都戴了不同顏色的眼鏡（或者說，沒有一個人的眼睛是純透明的，不會把射進來的光綫染色的），我們時時刻刻透過自己昔日的經驗、利用本身的條件、並且站在自己當時的立場

去看每一件事物。譯者必須明白沒有人可以脫離上述限制來認知，所以了解永遠是有「偏」見的，所謂「不偏不倚」的理解是廢話。偏見就是利用詮釋者本身的條件，跟所詮釋的事物結合，創造出新意義，所以也可以發揮積極的作用。（當然，偏見也有合理與不合理之分，我們明白偏見之不可免，不等於要故意罔顧事物本身的條件，憑空捏造。詮釋是「相互主觀」的過程，正是說不能一廂情願。）

明白了這個道理，譯者就無須時時處處盲目追求客觀中立，唯恐自己介入去理解，更無須要時時刻刻設法埋沒自己的個體性，以為沒有了自我成份的翻譯才算好。相反，我們知道了原來詮釋離不開自己的「偏」見，倒可以承認這個事實，不致誤以為自己的理解是唯一正確的理解，如有需要，用別的方法補足，並且透過「偏」見（自己的存在條件）來深入理解。

## （3）原文並無唯一正確的意義

一般翻譯理論大多數要求譯者研究原文，把原文所包含的「意義」發掘出來，再用另一種語言表達同樣的意義，所謂「信」、「忠於原文」，大概就是這個意思。

這種態度其實是基於一個假設：每篇原文都有一種「正確」的、完全的解釋，符合該文的「意義」。正如前述，這種假設不符事實。

真正的理解是一次詮釋的過程，是一樁發生在某特定時空之下的「事件」（event），既然世上沒有兩個人是相同的，兩個人接觸到同一件事情（包括一篇文字），不可能產生完全相同的反應，也不可能與之結合創造出相同的意義。再者，人是活在歷史裏的，客觀條件時時刻刻在轉變，在不同時間空間接觸到同一件事情，反應也自有出入。打個哲學的比喻，沒有人可以在同一條河裏濯足兩次——第二次濯足時，水已經不再是剛才的水，你也不再是剛才的那個你。同樣道理，我們聽同一番話第二遍時，印象已經跟原來第一次不同。人是註定活在有限的條件裏的，理解事物並不是像照像底片那樣，重現原來的某個映像，並且隨時可以一次又一次重現同樣的映像。真正的理解却是與事物契合，詮釋者的任務不在於發掘或是拼砌什麼意義，而在於投入參與，共同在



新的處境裏創造一次新的意義。

既然如此，譯者不應該再斤斤計較「我的詮釋是否正確全面」，「我找到了原文的『真義』沒有」，而應該關心自己究竟有沒有好好開放本身的世界，與原文的世界切合，製造出新意義。

#### (4) 詮釋必然改變原文的意義

由於詮釋不是重現的過程，而是真正創造的事件，涉及詮釋者本身的條件，所製造出來的意義必定人人不同，次次不同，並且必然包含詮釋者的條件。

加達馬拿下棋和兩人對話來比喻理解的過程：每一盤棋的發展都不同，下棋的結果完全是奕棋雙方所產生的相互作用，加上整個歷史發展和當時的時空因素所決定，無法預知，兩人對話也是一樣，沒有公式原則可遵從，雙方也不會預先決定怎樣進展，但每一盤棋，每一番對話，都產生了新的、從未出現過的局面，所謂「相互主觀」就是這個意思。每次有人詮釋一篇文字，就是加入一次忘我的契合經驗，賦予該篇文字從未出現過的意義。多了一個讀者的閱讀經驗，一篇文字的「意義」更比前豐富。就是這樣，詮釋者必然改變原文。

#### (5) 譯本永不可能表現原文的全部面貌

翻譯只不過是把原文某些特徵強調出來，不可能表現出原文全部的面貌，傳達出原文全部的信息。正如前述，詮釋者不可能全面了解一篇文章，由此推論，譯文也只能止於反映原文局部的面貌，無非是在某特定情境下出現以原文為本的一種存在形式。

所以，把譯文當做原文的複印本是錯誤的觀念。比較恰當的比喻該是把原文當做樂譜，譯文當做一次演奏，或者把原文當做劇本，譯文當做一次舞台演出。譯者的身份是演繹者，跟樂譜和劇本裏的作者溝通結合，在當前另一批聽眾面前演出。沒有一次演出是「最標準的」、「模範的」，正如世上沒有一隻蘋果是標準模範蘋果一樣。從來演奏和舞台演出總離不開表演者和觀眾本身的條件，每次演出都不會百分之百相同，也總不免「歪曲」了作品本來面貌——只因爲每一次演出只能表現出原作部分的面貌。既然沒有人會非難某次演奏未能表

現原譜的「全部意義」，譯者何必誠惶誠恐擔心傳達不出作者全部的意思？

這個道理雖然顯淺，許多翻譯批評者偏不明白，做翻譯工作的人也往往不明白，他們要求每一篇譯文都是欽定的權威標準譯文，做原著的全權代表，留傳百代。解釋學應該可以幫助他們改變這種態度。

#### (6) 理解往往無法解釋

人生有許多事情無法解釋，也不必解釋，人與人溝通正是個突出的例子。內心許多感受，千言萬語說不盡，可是兩人倘若投機，却心有靈犀一點通。這不是什麼故弄玄虛的神秘主義，而是人所特有的洞悉能力。一首詩教人感動，一闕樂曲惹人共鳴，批評者儘可以寫一本又一本洋洋巨著來分析其結構、來闡說其含義，却始終無法解釋何以某個作品感人。（正因為這個大謎打不破，電算機雖然可以作詩作曲，却不能保證下一首作品可以引起人共鳴，討人喜歡。）一首詩如果可行用別的傳意方法來達到同樣的效果，就不能算是詩了。

正如前述，絕大部份的文學批評，和所有語言學分析，都是採用實証的科學方法來鑑察原文，藉此尋找出意義。這些方法（例如查清楚作者的身份、歷史背景、創作時的客觀因素，作者使用語言的習慣，原文版本校讎的經過）不錯往往很有用，對於初步認識原文甚至是不可少的工夫，但是歸根究底，理解、契合還是詮釋者與作者雙方特別的緣份，不足爲外人道。

再拿音樂作比喻，真正的「音樂」不在樂譜上的符號裏，也不在演奏者的手指上，也不在樂器的材料上，也不在空氣的震盪裏，也不在聽者的耳膜上或腦電波裏，而在於作者、樂章、演奏者、樂器、音波、聽者聽覺器官與腦袋等等在一段特定時間內發生的溝通「事件」。這種人生存在的境界，沒有科學方法可以界定、分類、証實、描述、解釋。

翻譯，也是一樣。

#### 解釋學對翻譯工作的啓示

做翻譯工作的人明白了上述的道理，對翻譯工作的看法恐怕會因而改觀了，下筆翻譯時



變得比以前：

一、謙遜，因為譯者充份了解到自己存在的極限，知道與他人溝通如何不容易，需要許多努力。

二、誠實，因為譯者知道不管自己怎樣努力，也無法保證可以好好了解原文，更永遠不會明白原文全部的意義；自己的譯文也不是權威的欽定本，只不過是某次與原文溝通的成果。

三、有效率，因為譯者不會過份沈迷驗證式的分析方法，以為做了這些工夫就大功告成

，知道除了要使用這類方法外，還要投入作者的世界，開放自己的世界，與作者契合。

四、自信，因為譯者不把自己的偏見當做禁忌，不怕盡量拿出自己的創造力來使用，無須擔心自己找不到作品的全部意義，也無須擔心自己的譯文不夠權威。

五、負責任，因為譯者明白到翻譯工作責任重大，自己不是被動的輸送信息工具，而是翻譯過程中做主動決策的人，所以時時刻刻充實自己的修養，掌握好各種翻譯必須使用的工具，準備好自己來迎接這種使命。

- III. Paper presented at the AILA Colloquium on 'Translation Theory and Its Implementation in the Teaching of Translation and Interpretation', Saarbrücken, West Germany; to be collected in the Colloquium proceedings.

HOW TO TRANSLATE 'THIS IS A RED ROSE'?

— The Grammatical, Cultural, and Interpretive Aspects of Translation Teaching

Simon S.C. Chau (University of Edinburgh, Scotland)

The aim of this paper is to offer a paradigmatic view of the contents of translation teaching (TT), so that the translation educator can reassess his own curriculum design by comparing it to what is being done elsewhere in the world.

What can, or ought to be taught in a translator training programme?

Translation teachers are doing different things in class in various countries. As with translating itself, context overrules all in TT. Factors such as the need of the society, the students' level and character, and the resources available, often dictate the form of training required.

Even so, the content of a TT programme ultimately reflects the educator's philosophy of translating. What are taught and how depend on the teacher's idea of language and translating. It is therefore fruitful to examine the rationale, or the basic assumptions, behind one's design.

As I see it, the main contents of all translation curricula can be boiled down to three main areas: the GRAMMATICAL, the CULTURAL, and the INTERPRETIVE. These aspects are the foci of attention of the translator in his work, the main sources of trouble in poor translations, as well as what can be taught and learnt formally in translating, and therefore the main components of translation courses.

To facilitate the conceptualization of the pedagogical relevance of these aspects, I describe them in terms of teaching models, each of which is exemplified by "methods". The methods are specific means of applying a model, based on particular views on translating typical of that model. The models are meant to be exhaustive, while the methods described below are not.



## 1. The Grammatical Model

This approach to TT is based on a microlinguistic view of translating which regards translating as solely a language operation. Historically, it is the best established, and probably most often practised until recently. Unlike the other two, this model is often associated with foreign language teaching (FLT).

The distinctive feature of this approach is its identification of translating with grammatical transfer, so much so that comparative grammar apparently becomes the only means of TT. Language is considered an objective code with a demonstrable structure.

As language studies went through a process of evolution in modern times, it is possible to distinguish two common Grammatical teaching methods, based on traditional and formal grammar respectively.

### 1.1 The Traditional Grammar Method

This is basically the adaptation of a method of FLT which is in turn a direct application of what is known as "traditional grammar". This grammar assumes that all men have the same way of thinking about the universe, and the idea of grammar is to see how those universal notions are classified in a particular language. It also assumes that there exists a "model" grammar, an exemplary set of categories to classify the forms, and that the task of the grammarian is to find the meanings in his language, corresponding to those forms and categories. Greek grammar, studied through its Latin adaptation, was regarded as the model.

Like its counterpart method in FLT, this method is prescriptive, as it accepts the universality of that "super grammar". Translating is the search for the correct target language (TL) equivalent lexicon/sentence via grammar.

A typical example of this method is Loh Dian-yang's Translation: Its Principles and Techniques (Beijing 1958). As the author explains in his Foreword, the first chapter discusses the basic principles of translating, "its purpose is to inform the beginner of the correct concepts of translation work" (italics mine). The eight chapters that follow are devoted to common nouns, proper nouns, personal pronouns, indefinites, tenses, etc. They highlight "the similarities and differences of lexicon and sentence pattern between English and Chinese", and point out "the standard ways of translating". "Sample translations are provided to demonstrate the practical use of translating methods, so that the learner can learn to express the same thinking in two different languages."

Until the prevalence of structural grammar since the late 1950s, and its subsequent adaptation to translation theories, this traditional grammar approach to TT was popular universally. Textbooks or handbooks like Loh's can be found in practically every language pair. A considerable part of J-P. Vinay and J. Darbelnet's celebrated Stylistique comparée du Français et de l'anglais (Paris 1958) is concerned with such comparison of parts of speech.

This method is usually welcomed by those students with little translating experience, and whose command of L2 is inadequate. Instructions of this kind often make such students feel secure ("Now I know how to deal with conjunctions; next lesson I will learn to translate passive constructions"), though it can be argued that this sense of security is false.

Though this approach is never abandoned, translation educators influenced by structural linguistics devised the method described below.

### 1.2 The Formal Linguistic Method

The cardinal differences between traditional and formal grammars are those that distinguish empirical sciences and humanistic studies. While traditional grammar subjectively defines classes and assigns rules for language based on meaning, formal grammar does so objectively based on a structural analysis of the phonology, morphology, and syntax of a language. Though both are equally "static" in outlook, examining langue rather than parole, formal grammar is descriptive rather than prescriptive.

According to this method, TT is rightfully a branch of applied linguistics, and contrastive grammar is the most fruitful way of TT. The student is reminded of the gaps between the formal features of the source language (SL) and the TL. For example, while most European languages have two or three genders, some languages have none, and others, like the Bantu languages, have over two dozen. (Despatie 1967: 33) Also, the student can be shown the inevitable message gains and losses while expressing "the same idea" in another language, such as the translations "Je ne sais pas" (French), "Ich weiss es nicht" (German), and "Non so" (Italian) for "I do not know". (Mounin 1963: 36-37) There are also translation theories based on generative grammar. E.A. Nida, for example, devised a back-transformation model to explain the translating process. (1969: 483-87) J.C. Catford's A Linguistic Theory of Translation (London 1965) is a good example of this TT method.

The rise of this method in the early sixties coincided with the peak of the world's enthusiasm in machine translation, which requires a full explicit account of the translating process. After the decline of the linguisticians' interest in generative grammar, some translation theorists persisted in this field and explored further, and their efforts are reflected in TT.

### 1.3 Example: The Two Methods at Work

To illustrate the basic principles of these methods, we may take the sentences "This is a red rose" and "She is my cousin" as examples, and imagine how Traditional Grammarians and Formal Linguisticians would go about translating them.

In both cases, the question the translators ask of themselves is: "How are these sentences expressed in Language T?" But they find their answers via different means.



The Traditional Grammarian teacher would probably begin by analyzing the parts of speech of each word in the sentences. He would elaborate on the present tense of the verb to be and the function of the pronoun "she" as subject, showing the students how the "correct" equivalents in the TL can be found -- preferably within the same parts of speech ("Red" is an adjective in English, and the corresponding adjective in language T should be '\_\_\_\_\_'). If a word-for-word rendering does not seem to produce the original "meaning", he would show how translating "techniques", such as transposition or omission, can be employed.

The Formal Linguistic teacher, however, would compare the different systems of deictics in the two languages, pointing out that "this" is the more proximate demonstrative of a two-term system in standard English, and the most proximate of a three-term system in North-east Scottish dialects (Catford 1965: 37), and that the singularity in "rose" is the unmarked form of a two-scale number system of English. Similarly, by contrasting the pronoun systems of English and the TL, information lost or gained when substituting an equivalent in the TL can be shown precisely in the case of "is" (tense and number) and "she" (gender, person, and number).

## 2. The Cultural Model

This approach to TT is the product of a view of language which defines meaning in terms of cultural fields and contexts. According to this view, a word is a world, its "meaning" a history. Language is culture, translating is describing and explaining the world view of one people to another. "In effect, one does not translate LANGUAGES, one translates CULTURES." (Casagrande 1954: 338, original emphasis).

### 2.1 The Ethnographical-Semantic Method

While grammarians, especially formal ones, tend to shy away from "meaning", ethnographical semanticists confront it squarely from an anthropological point of view. Convinced that meaning in language is culture-bound, they devised various techniques (e.g. chain analysis, hierarchical analysis, and componential analysis) to assess it empirically.

In practical terms, Ethnographical-Semantic (E-S) teachers spend most of their time introducing to the students (whose L1 is the TL, and who are supposed to have mastered the SL) the civilization of the SL, pointing out the crucial contrasts between that culture and their own, and how the two people conceptualize and subsequently dissect the world differently. Students are trained to be sensitive to the culture-bound elements inherent in, and unique to, each lexical item in a language. For example, it must not be taken for granted that the reader would understand correctly the biblical description of "separating the sheep from the goats" in the day of judgement, for goats or sheep are unknown in some societies, and goats are highly prized as sheep are despised in others (Nida 1971: 347). Comparisons of

kinship systems and the colour terms in different languages are also common semantic exercises.

Some ethnographical-semanticists take a stronger view of the Sapir-Whorf hypothesis of "language relativity" (that language influences or determines human conception of the world) than others. Nevertheless, behind this E-S method is the assumption that the cultural gap is inevitable and formidable, and that it is not always bridgeable. Most of the E-S discussions are open-ended: defining the problem but providing no definitive solution. The implied logic seems to be that strategies to bridge the cultural gap should be left to the skill, intuition, and imagination of individual translators.

## 2.2 The Dynamic Equivalence Method

Unlike the E-S approach, this method has a universalist assumption: anything that can be said in one language can be said in another, unless the form is an essential element of the message (Nida/Taber 1969: 1). Instead of indulging in comparative ethnography, dynamic equivalence (D-E) translating concentrates on reader-response. The focus is on the needs of the immediate situation.

According to this method, the target language text (TLT) should evoke similar response in the readers as the source language text (SLT) did. Nida's working definition of D-E translating is "One concerning which a bilingual and bicultural person can justifiably say, 'That is just the way we would say it' ". The aim is to produce "the closest natural equivalent" of the SLT (1964: 166).

To achieve a D-E response, different strategies involving various degrees of spatio-temporal alterations can be employed. For example, there are not only linguistically up-dated versions of the Bible, but culturally adapted ones in which Jesus lives in a modern non-Jewish society, as well as adaptations in other media (e.g. rock opera).

Teaching along this line would consist of cultural orientation, as well as analyses of various strategies of adaptation which can be employed in different situations. The effects of various forms of D-E translating are assessed.

## 2.3 Example: The Two Methods at Work

When translating, the question an E-S translator asks is: "How can I express this in the world of the TL, so that cultural gaps are bridged as far as possible?" A D-S translator would ask: "How should I express this message in the TL, so that my readers would react in the same way as the SLT readers do?"

When asked to translate sentences like "This is a red rose" and "She is my cousin", E-S translators would be sensitive to the cultural elements involved in the terms like "rose" and "cousin". They might employ techniques such as componential analysis to assess positively the gap between corresponding concepts and labels in the TL culture. Also, aware of the fact that no two languages cut up the spectrum identically in their sets of colour terms, they would consider it naïve if not



irresponsible to go straight for the first equivalent term for "red" found in a bilingual dictionary. They are also cautious to find out, for example, if the mention of red flowers is a taboo in front of a particular audience in the TL culture, or if such mention, or the object itself, is associated with ideas that are alien to the SLT.

Proponents of D-E would probably first determine the purpose of the TLT, and then choose a strategy which can produce the closest D-E effects. Depending on the purpose of the task in hand and individual conviction, this might mean a straightforward "semantic translation" (i.e. an SLT-biased rendering) with or without footnotes, or it could involve drastic cultural transposition, such as substituting the rose for another object (which may or may not be a flower) that is considered to embody the most proximate idea (emotive-response rendering), and perhaps the replacement by other denotationally dissimilar terms for "red" and "cousin" as well.

Due to its emphasis on the purpose of communication, D-E translating is context-sensitive. Like all Grammatical methods, E-S translating works on the level of langue (regarding cultural differences as static: "red rose" and "cousin" always come out in language T as "\_\_\_\_\_" and "\_\_\_\_\_"). Like all Interpretive methods, D-E translating works on the level of parole ("In this case, the closest D-E should be '\_\_\_\_\_'").

### 3. The Interpretive Model

Since the seventies, with the rise of textlinguistics in language studies, translators gradually regard translating not as primarily an interlingual or an intercultural operation, but an intertextual one. They consider the text the proper unit of translation.

The distinctive feature of Interpretist TT is its emphasis on the understanding of the SLT. In this respect, it is useful to distinguish between the two methods described below, one of them employs positive means to understand the text, the other emphasizes the ontological aspect of interpretation.

#### 3.1 The Text Analysis Method

The key to this approach is context, and it is assumed that (at least theoretically) anyone can eventually arrive at a full reading of a text by meticulously re-creating the original situation via the epistemic study of the co-text. Like every reader, the translator takes into consideration the whole communicative event. Any strategy or knowledge could be legitimately employed for the analysis of the SLT in the interpreting process, be it comparative grammar, comparative ethnology, sociolinguistics, stylistics, or literary criticism.

Among the earliest translation theorists who attended to the context of situation are Vinay and Darbelnet (1958). In the English world, contemporary influential writers along this line include R. de Beaugrande (1978) and P. Newmark (1981). On the European continent, the contributions by A. Neubert (1968), K. Reiss (1977),

G. Toury (1980) and W. Wilss (1982), among others, are particularly important. They devise strategies by which the translator, as interpreter, can analyse the SLT systematically. They set up text types, each with its own characteristics and which demand different ways of translating. They explore the significance of inter-textuality, the relation between texts and literatures, and its implication for translating.

According to this method, TT amounts to training in sensitivity to language use, background "clue-hunting", and writing in the style of various text types. As discourse analysis, contrastive textology, and other branches of textlinguistics are among the most vigorously developing area of linguistics, the Text Analysis Method is hardly given the time to settle down to form its own tradition. Nevertheless, one has little doubt that more significant contribution to TT will come from this quarter in the immediate future.

### 3.2 The Hermeneutic Method

Unlike all the methods discussed above, the Hermeneutic Method is not based on current theories of language, but is associated with a recently thriving, and predominantly German, school of philosophy. Sometimes called "existential hermeneutics", this school is part of the Phenomenological Movement. M. Heidegger is the most influential figure, but it is H.-J. Gadamer who relates the philosophical thoughts to translating.

If all the other methods are "epistemic", this hermeneutic method is "ontological" in the sense that the interpreter's personal and existential conditions are emphasized. To the hermeneutic critic, language is not a kind of neutral receptacle, taking in and pouring out again the reality of the exterior world without modifying it. Though positive means to investigate the background of a text is useful, interpretation is more than reconstructing the "meaning" hidden in the text, as the Text Analysts do. The text is not an object, but a co-subject with which the translator, as interpreter, "falls into" a dialogue to create new meanings. Thus the idea of "objective" understanding is denied, as is the possibility of a uniquely definitive reading. Instead, the translator's job is to fuse his own horizon with that of the author's as revealed in the text.

In terms of actual teaching, students are trained to criticize texts and re-create them. Through translation criticism, the teacher shows how different translators interpreted and re-presented their texts, and why. The students gradually generalize principles from insights gained in this way, and use them as guidelines for future decision-making in equally unique situations. G. Steiner's After Babel: Aspects of Language and Translation (London 1975) is a classic on hermeneutics and translation.

Teaching according to this method might appear to be less systematic and less digestible than the other methods. Less sophisticated or over-pragmatic students



often prefer direct proclamations of "how to translate". Some training in literary criticism and interest in comparative literature are assumed.

### 3.3 Example: The Two Methods at Work

When translating, the Text Analyst would ask himself: "How do I reconstruct the meaning of the SLT, and convey it to this particular audience now?" The Hermeneutic would ask: "How do I re-create the SLT, with all my givenness, guided by the way I understand what is said in it? What are the features in it that I must highlight on this occasion? How can I genuinely open myself by listening to the SLT, allow it to speak, fusing its horizon with mine, and fall into a dialogue with it in equality and active reciprocity?"

What happens when they are asked to translate the sentences "This is a red rose" and "She is my cousin"?

A Text Analyst translator would undoubtedly decline translating a sentence like "This is a red rose" until it is framed within a text and a context. He would want to know, for example, whether the utterance is part of an advertisement, a diary, a poem, a love letter, a novel, a schizophrenic's soliloquy, a military password, or a science report. He would also find out the tone in which it is delivered, as well as the social context in which the communication took place. He would have to study the whole text, to find out, among other things, whether flowers form the dominant imagery. He would also consider the demands of similar genre in the TL, for example, if there are different conventions in topicalization for descriptive expressions. He might have to find out the class, age, and sex of the communicants in the sentence "She is my cousin", for such information might be crucial when expressing the idea in the TL. Furthermore, he would not translate until he knows who his audience will be, and what purposes the particular translation is for.

A hermeneutic translator, however, would see little sense in responding to hypothetical requests like "How do you translate '\_\_\_\_\_'". Every translator chooses his words each time the occasion arises, with its own unique particulars, in existential dialogue with the SLT. One can actively prepare for the moment by sharpening various tools useful for understanding, but would not discuss how to translate in the vacuum "in general".

Bibliography

- Beaugrande, R. de (1978), Factors in a Theory of Poetic Translating, Assen: Van Gorcum
- Casagrande, J.B. (1954), "The Ends of Translation", in: International Journal of American Linguistics, 20, 335-40
- Catford, J.C. (1965), A Linguistic Theory of Translation: An Essay in Applied Linguistics, London: Oxford University Press
- Despatie, G. (1967), "Modern Linguistic Research Applied to the Process of Translation", Ph.D. dissertation, Columbia University
- Mounin, G. (1963), Les problèmes théoriques de la traduction, Paris: Gallimard
- Neubert, A. (1968), "Pragmatische Aspekte der Übersetzung", in: Grundfragen der Übersetzungswissenschaft, Leipzig: VEB Verlag Enzyklopädie
- Newmark, P. (1981), Approaches to Translation, Oxford: Pergamon
- Nida, E.A. (1964), Towards a Science of Translating, with Special Reference to Principles and Procedures Involved in Bible Translating, Leiden: E.J. Brill 41028
- (1971), "Semantic Components in Translation Theory", in Perron, G.E. and J.L.M. Trim (eds.), Application of Linguistics: Selected Papers of the Second International Congress of Applied Linguistics, London: Cambridge University Press
- Nida, E.A. and C. Taber (1969), Theory and Practice of Translating, Leiden: E.J. Brill
- Reiss, K. (1977), Texttyp und Übersetzungsmethode. Der Operative Text, Kronberg: Scriptor
- Toury, G. (1980), In Search of a Theory of Translation, Jerusalem: Porter Institute for Poetics and Semiotics
- Vinay, J-P. and J. Darbelnet (1958), Stylistique comparée du Français et de l'Anglais: Method de traduction, Paris: Beauchemin
- Wilss, W. (1982), The Science of Translation: Problems and Methods, Tübingen: Gunter Narr Verlag



The Three Models: A Summary

| MODEL                     | GRAMMATICAL   |                                   | CULTURAL   |  | INTERPRETIVE   |   |
|---------------------------|---|-----------------------------------|--|--|--|---|
|                           | Traditional Grammar   | Formal Linguistic                 | Ethnographical-Semantic                                  | Dynamic Equivalence                          | Text Analysis  | Hermeneutic   |
| Nature of language:       | Language is grammatical code for communication                        |                                   | Language is cultural manifestation                       |  | Language is an interpersonal and personal means of communication   |   |
| Approach in translating:  | Empirical, anti-mentalistic   |                                   | Semantic, ethnic   |  | Contextual, existential  |   |
|                           | prescriptive (contrastive grammar)                                    | descriptive (contrastive grammar) | particularistic (contrastive world view)                 | universalistic (contrastive reader response) | epistemic (objective interpretation of SLT)  | ontological (intersubjective interpretation of SLT) |
| Nature of translating:    | an interlingual operation (applied linguistics)                       |                                   | an intercultural operation (applied ethnography)         |  | an intertextual operation  |   |
| Level of operation:       | Language  | Language                          | Language   | Parole                                       | Parole   | Parole  |
|                           | achieve a standard reading  | achieve a standard reading        | achieve a standard reading                               | achieve a standard reading                   | achieve a holistic reading   | achieve a co-subjective reading                     |
| Role of translator:       | substitute a code (theoretically perfectly possible)                  |                                   | substitute the meaning in the culture as far as possible |  | substitute a text with the same communicative value as far as possible   |   |
| Nature of theory:         | pre-scientific  | scientific                        | scientific   | scientific                                   | scientific   | non-scientific                                      |
| Unit of examination:      | lexicon/sentence  |                                   | lexicon/sentence   |  | text/discourse   |   |
| Prime goal in training:   | become a true bilingual   |                                   | become a true bicultural                                 |  | become a good interpreter  |   |
| Main methods of training: | Contrastive grammar, 'techniques' of translating, lexicon acquisition |                                   | Cultural orientation, semantics                          |  | Text linguistics, stylistics, textual criticism, literary criticism, translation criticism, philosophy of language |   |